THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

FOR JULY, 1802.

Principia in Vitâ ſunt bina, Bonumq, Malumq;
Scriptorum in mundo ſunt duo, Fama, Fames.

ORIGINAL CRITICISM.

Archæologia; *or*, *Miſcellaneous Tracts relating to Antiquity.* Publiſhed by the Society of Antiquaries of London. Volume xiii. 1l. 5s. White, Robſon, Nicol, &c. 1800.

THE contents of ſuch a volume as this are, of courſe, ſo different in their manner, and ſo diverſified in their matter, that a general judgment can hardly be paſſed upon the whole. At leaſt, it cannot be paſſed with any propriety, before we have gone over the contents, conſidered the manner, and examined the matter, of all. This we ſhall inſtantly begin to do, ſenſible that we have delayed too long to do ſo, and endeavouring to make up for our dilatorineſs before by our diligence now.

The firſt article is "a deſcription of, what is called, a Roman camp in Weſtphalia, by the Abbé Mann." The abbé deſcribes "this Roman camp, as it is called," to be "ſituated on a high plain adjoining to a hamlet, called in the maps Barrum or Barnum, about two and a half Engliſh miles W. by S. of the city of Dorſten, on the river Lippe, which falls into the Rhine at Weſel; and about a mile ſouth of the ſaid river, and one-eighth of a mile from the high road leading from Dorſten to Duiſbourg." This however the abbé does not believe to have been a camp, and his own plan of the ground proves it not to have been one; it having no confirmation of a camp at all. But "contiguous to it, on the north ſide, is another oblong ſquare," or (as the abbé ſhould rather have ſaid, in adherence to his own plan, and in proſecution of his own reaſoning,) a long ſquare of

regular form, while the other presents no square either regular or irregular to the eye. This indeed is "lesser than the preceding one; being a plain lightly inclining to the north towards the river Lippe. It has more the appearance of having been a camp, than the other; as the ground on the west, north, and east of it has been distinctly dug from it to the adjoining declivity; which on the north and west sides is considerably steep. On this last side, and close to it, is a deep gully, rendered impassable by springs and boggy ground." But "close to this north side the declivity becomes considerable, and the ground is cultivated down to the Lippe." The very plan of the ground unites with the description of its boundaries, to prove this a real camp, placed upon the northern summit of a steep hill, and having an impassable morass upon its western side; extending along and beyond this, in that favourite diagram of the Romans for a camp, a long square; commencing from the ground described before, and reaching up to what is called upon the plan "a slight appearance of a vallum." Here, therefore, we have undoubtedly a Roman camp. Yet of what moment is it to notify a camp, unless we can appropriate it to some portion of history? Without such an appropriation indeed, we read, we wonder, and we learn nothing. The abbé has given us the former, and we hasten to furnish the latter. "Slowly recovering from a long and dangerous illness," as the abbé was when he wrote, in February 1796, "obliged to leave this place," Ratisbon, "for Austria, in the beginning of April *," and being now destitute of books and all literary aid, it was "not possible" for him then "to make any researches, concerning the æra of" this camp, "or the occasion that gave birth to it †." The abbé however enters into the history of the Roman expeditions into Germany, "as far as memory prompts," and thus concludes at the end; "from these and many other well-known facts in the Roman history, it is easy to conceive, that the whole extent of the banks of the river Lippe, must have been the scene of many bloody battles in their long wars with the Sicambri, Marsi, Angrivarii, Cherusci, Bructeri, &c." Yet still we are only floating at large in our historical geography, and argue only what the very configuration of the camp had proved before, the Roman quality of the camp. Let us come therefore to a point at once, and settle upon it. "The different *sources* of this river," notes the abbé concerning the Lippe, "are in the Trutoburgian mountains, (*olim* saltus Trutoburgiensis,) so famous for the defeat of Quinctilius Varus, with the loss of his legions and eagles, under Augustus Cæsar, near Dethmold, (*olim* Trutoburgum); and that of Drusus, near Lippspring (*olim* Fontes Luppiæ). The *Ara Drusi* is near this last-named place; and the vestiges of the *Ara Drusi*, or *Castram Alisonis*, are still more visible, near the junction of the Elsen (*olim Alisa*) with the Lippe, on a high heath four miles west of *the city of Paderborn*." Thus does the

* P. 2. † P. 4.

abbé

abbé throw an uſeful irradiation of light, over this part of Roman Germany! But the irradiation bears not upon the Roman camp near Dorſten. This is almoſt the whole length of the Lippe diſtant, from either Paderborn or Dethmold. To what expedition then does it actually belong? It belongs to Druſus's apparently. In the year ten before our æra, Druſus "again puſhed out to the war in ſpring," ſays Dion Caſſius, "and croſſed the Rhine, and overthrew the Uſipetes; then BRIDGED OVER THE LIPPE, *burſt into the country of the Sicambri*, and advanced through it even to the country of the Cheruſci, *as far as the Weſer* *." He thus penetrated along the Lippe, from weſt to eaſt, up to the very vicinity of Varus's defeat near Dethmold. Accordingly Velleius Paterculus, ſtretching out the hiſtory a little beyond the truth, tells us "he croſſed that *Weſer*, which I wiſh had not been ſoon *ennobled by the ſlaughter of our army* †." For, as Dion Caſſius more circumſtantially informs us, Druſus "*would have* croſſed the Weſer, if he had not been in want of proviſions, and if the winter had not been approaching ‡." He therefore marched back, not by the route which he had taken before, but by the union of the Lippe and the Elſen near Paderborn; and there he conſtructed a fort at the point of union §." Yet what then are theſe two camps, the one ſuppoſed the other apparent, and both immediately adjoining? On that to the ſouth of the apparent camp, "within this compaſs of ground," as the abbé tells us, "are ſeen twenty-eight or thirty tumuli or barrows, confuſedly placed, ſo as to make it not eaſy to count them; but all perfectly diſtinct and round, two excepted. They are from ſix to twelve feet in height, and reſpectively as many yards at leaſt in diameter. They are all covered with the ſame heath and white pebbles as the ſurrounding plain, and of the ſame apparent antiquity" with each other. "Theſe tumuli ſeem to indicate, that the ground whereon they are placed was rather part of, or adjoining to, a field of battle, than a camp; becauſe it is probably that they were raiſed over diſtinguiſhed ſlain, and becauſe it was not uſual with ancient nations" or with modern "to bury within their camps or habitations." The whole plain has evidently been a field of battle, and by connection with the hiſtorical extract from Dion Caſſius above, we ſee that the Uſipetes, whom Druſus is ſaid to have overthrown, juſt before he bridged over the Lippe," and "burſt into the country of the Sicambri" beyond, were overthrown by him upon this very plain, at the very laſt angle of their country, and upon the very ford out of it. The Romans had intrenched themſelves in their uſual manner, within their long ſquare camp; the Uſipetes, who had hung, upon their rear, drew up to engage them, on the plain at the ſouth ſide of their camp; and the Romans threw down their vallum on that ſide, ſo as to leave only "a ſlight appearance of a vallum," in order

* Lib. liv. 33. † L. ii. c. 105. "Et (utinam minús mox noſtrâ clade nobilis!) tranſitus viſurgis." ‡ Lib. iv. 33. § Ibid. ibid.

to march out in good order and engage them. Within that vallum the Romans had taken their poſition, while the workmen were employed in bridging over the Lippe at the vale below. And thus employed as the Romans were, the Uſipetes could venture at laſt to face them in the fields, approached their entrenchments accordingly, but were met, encountered, and beat upon this heath by the Romans. Yet the Romans fixed no fort here, as they fixed one near Paderborn. The vallum, therefore, which had been nearly levelled to favour the march of the army out of the camp, in military array, has remained in that levelled condition ever ſince; the Romans, on their return, not coming this way, but marching by Paderborn. To have attempted a return by this way, would have expoſed the army in its diſtreſs for proviſions to conſiderable delay in its movements; as its own camp would naturally be ſeized by the Germans, for a poſt of advantage againſt them; as "the elevation" of the heath "is ſo conſiderable," that "the city of Weſel is diſtinctly ſeen at *twenty* miles diſtance," even "Xanten at *twenty-ſix* miles diſtance;" the whole being, "by conjecture, 200 *feet above the level of the river Lippe.*" We thus ſee the reaſons of the Roman advance by Dorſten, and of the Roman retreat by another courſe. Nor have we taken this long track of enquiry with any other purpoſe, than to ſhew antiquaries in general, how they ſhould attach remains in the country to incidents in the annals, and apply both to the elucidation of general hiſtory. The abbé happily preſented ſome remains in Germany, and we have ſeized the opportunity of exemplifying the principle in applying them.

The next article is one of a very different nature; being "Obſervations upon the Life of Cicely Ducheſs of York, daughter of Ralph de Neville Earl of Weſtmoreland and of Richmond; communicated by the Rev. Mark Noble, F. S. A." The obſervations are uſeful in themſelves, and elucidate the life of this princeſs ſtrongly. "Many and great," indeed, "were the changes (which) this princeſs ſaw. She ſaw the crown of France wreſted from the infant brow of King Henry VI; and ſhe ſaw him deprived of that of England, reſtored, again dethroned, and his innocent blood cruelly ſpilt. She ſaw her ſon, King Edward IV. crowned, dethroned, reſtored, and cut off by his (own) intemperance at an early age. She ſaw her grandſon, King Edward V. upon the throne, but deprived of his ſceptre, impriſoned, and murdered, by whom, and when, perhaps, ſhe never knew. She ſaw her youngeſt ſon, King Richard III. uſurp the regal honours, and loſe them ſoon after with his life, when not more than thirty-two, or, at the moſt, thirty-five years of age. And finally, ſhe ſaw the enemy of her family," or rather (as Mr. Noble ſhould have ſaid) the enemy of that family of York into which ſhe had married, herſelf being a Lancaſtrian by birth, as her mother was a daughter to John Duke of Lancaſter *, even that enemy "who had

* Mr. Noble's own Eſſay, p. 7.

vanquiſhed

vanquiſhed him," Richard III. "proclaimed by the name of King Henry VII." Such were the misfortunes, that centered all in the perſon of this princeſs! Compared with thoſe, what are the ordinary misfortunes of life! What indeed are the miſeries, that even our own very eventful period of revolutions has accumulated upon the head of any one female!

In the article immediately ſucceeding we have a deſcription, made by the ſame clergyman, of a gold medal ſtruck upon the birth of King Charles II. "It is well known how much King Charles I. loved the arts, and what care he took to have his coins more beautiful than any of his predeceſſors. His money is more varied in type, than that of any of our ſovereigns. He was ſo extremely pleaſed in diverſifying the type or faſhion of his coins, and he excelled all our monarchs in the number and variety of his models, which he continued occaſionally to ſtrike, until the unhappy civil wars; and even after that time his coins, from their beauty, their reference to events and places, and their dates, may be almoſt ranked with medals. We cannot, therefore, wonder, that his majeſty ſhould in his happier days ſtrike medals, to commemorate the principal events of his reign. Of theſe we have many.—As the medal of gold here exhibited, ſtruck to commemorate the nativity of Prince Charles, who became a great monarch, is finely preſerved, and is (I preſume) an unique; it is extremely valuable. For it probably was one of the very few iſſued, and thoſe that were (it may be juſtly ſuppoſed) preſented only to ſome few ſelect perſonages; *for* King Charles I. was never a rich ſovereign; his majeſty had always more taſte than wealth. His medals are generally of ſilver, and the few of his that are of gold are very ſmall. This medal, which I have now deſcribed, I may therefore aver, is one of the moſt valuable, and every way eſtimable in the Engliſh ſeries." Theſe obſervations ſeem as juſt and proper, as their language is incorrect and drawling.

Mr. Noble next gives us "An unpubliſhed gold Coin of Charles I." deſcribing it. "This curious piece of money," he adds, "is of very elegant workmanſhip, and appears to be from a die of that great artiſt Briot. Both the letters placed over the ſhield upon the reverſe, and the mint mark, evince that it was coined in the city of York; and the numerals III. behind the king's head, that it was ſtruck for a three ſhilling piece." Yet, either from ſome difficuly in the point to be determined, or from ſome confuſion in the ideas of Mr. Noble, or from both, he concludes his eſſay with ſaying of this coin; that "as it is of peculiar elegance, though, from its ſmallneſs, difficult to be done juſtice to in a drawing, it might be for the expreſs purpoſe of being ſhewn to his majeſty, whether it was a pattern *piece* for a three-ſhilling *piece*, or as a fine type for a threepence." Even in the intermediate parts of the eſſay, Mr. Noble ſpeaks concerning "ſome coins as *ſpecimens*;" by which, in conſiſtency of reaſoning, he ought to mean pattern pieces, ſtruck off "for the expreſs purpoſe of being ſhewn to his majeſty," but actually means what the immediate con-

text declares, " pieces of money in different metals from what they are deſigned to be made current in," and " given to the friends of ſuch as are favoured by the perſons *in* office *in* the mint," which many cabinets ſhew, by having ſuch *ſpecimens*." So confuſed does he actually appear in his ideas here! In this confuſion he proceeds thus: " as ſuch ſpecimens in other metals are very rarely, if ever, found ſo far back as this reign, and as the monarch, who ſtruck the piece, coined a far greater variety of money than any *other* of his predeceſſors or ſucceſſors, *I do not ſee any reaſon* why it ſhould not be looked upon *as a real coin*, ſtruck in York, *of the value of three ſhillings*. If it is ſo, it may be pronounced very valuable, as it is (I apprehend) an unique." Mr. Noble thus aſſerts at the beginning, that it was a three-ſhilling piece; re-aſſerts in the middle, that he ſees no reaſon why it ſhould not be conſidered as a three-ſhilling piece; and yet allows, at the cloſe of all, that it *might be* a pattern-piece for three-ſhillings, *or for three-pence*. Antiquaries ſurely, the minute and the accurate eſpecially, ſhould always be clear in their conceptions, and conſiſtent in their reaſonings.

We have then an article that is very curious in itſelf, yet ſets all criticiſm at defiance; being " A complete Liſt of the Royal Navy of England in 1599." The veſſels are, however, let us obſerve, from the title-page of the original record, " The Shippes, or Navy Royall, lying in Harborowe, as well as in the Roads by Chatham in the River of Medway Waters; as alſo upon preſent Occaſions by Graveſend, in the River of Thames," &c. From this record we learn with aſtoniſhment, what neither the exhibitor of, nor the annotator upon it has obſerved; that in 1599 the royal navy was all laid up at Graveſend, or at Chatham only. The grand harbour of Portſmouth, that capital roadſtead for our navy in peace, was no more uſed by Elizabeth, than the other roadſtead of Plymouth was by her ſucceſſors to the reign of William. Yet Portſmouth we actually find to have been uſed by her father; as " about a quarter of a mile above this tower," Leland tells concerning the eaſtern point of the harbour, " is a *great dok for ſhippes*, and *yn this dok* lyith part of the rybbes of the Henry Grace of Dieu, *one of the biggeſt ſhips that hath beene made* in hominum memoriâ *." So much grander in his ideas of a navy, and ſo much juſter in his appointment of roadſtead for it, was Henry, than Elizabeth! Hers were only forty-five in number, and the forty-fifth, " the Waſtſpight," a miſprint (we ſuppoſe) for Warſpite, " of two cannon, two demi-cannon, thirteen culverins, ten demi-culverins, and two ſakers, all of braſs."

The ſixth is a " Diſſertation on the Life and Writings of Mary, an Anglo-Norman Poeteſs, of the 13th century, by Monſ. La Rue." This is in the form of a letter to F. Dance, Eſq. " Mary may with great propriety be regarded," ſays the original author, as tranſlated

* Itinerary, iii. 113, ed. 3d.

by

by Mr. Dance, "as the Sappho of her age. Unfortunately ſhe has ſcarcely mentioned any circumſtance relating to herſelf. But ſhe made ſo conſiderable a figure amongſt the Anglo-Norman *Trouveurs*, that ſhe may very fairly lay claim to this inveſtigation of whatever concerns her memory." In this inveſtigation we find, that "the firſt poems of Mary are a collection of lays in French verſe, forming various hiſtories and gallant adventures of our valiant knights; and, according to the uſage of thoſe times, they are generally remarkable for ſingular and often marvellous cataſtrophe. Theſe lays are in the Britiſh Muſeum amongſt the Harleian MSS. No. 978. They conſtitute the largeſt, and, at the ſame time, moſt ancient ſpecimen of Anglo-Norman poetry of this kind, that has been handed down to us." The author then enters into a detail concerning her and her lays. Among theſe "the ſmaller ones are, in general, of much importance as to the knowledge of ancient chivalry. Their author has deſcribed manners with a pencil, at once faithful and pleaſing; ſhe arreſts the attention of her readers, by the ſubject of her ſtories, by the intereſt which ſhe ſkilfully blends in them, and by the ſimple and natural language in which ſhe relates them. In ſpite of her rapid and flowing ſtyle, nothing is forgotten in her details, nothing eſcapes her in her deſcriptions. With what grace has ſhe depicted the charming deliverer of the unhappy Lanval? Her beauty is equally impreſſive, engaging, and ſeductive; an immenſe crowd follows, but to admire her; the white palfry, on which ſhe rides, ſeems proud of his fair burden; the greyhound which follows her, and the falcon that ſhe carries, announce her nobility. How ſplendid and commanding her appearance, and with what accuracy is the coſtume of the age ſhe lived in obſerved! But Mary did not only poſſeſs a moſt refined taſte, ſhe had alſo to boaſt of a mind of ſenſibility. The Engliſh muſe ſeems to have inſpired her; all her ſubjects are ſad and melancholy; ſhe appears to have deſigned to melt the hearts of her readers, either by the unfortunate ſituation of her hero, or by ſome truly afflicting cataſtrophe. Thus ſhe always ſpeaks to the ſoul, calls forth all its feelings, and very frequently throws it into the utmoſt conſternation." Yet, "convinced as I am," ſays M. La Rue, "that Mary did not compoſe her fables in France, but in England," as ſhe uſes frequently Engliſh words to interpret words Welſh or American, "it is in this latter kingdom that the "*Earl William*," at whoſe ſolicitation ſhe profeſſes to have written her fables, "is to be ſought for; and, luckily, the encomium which ſhe has left upon him is of ſuch a nature, as to excite an opinion that he was William Longword, natural ſon of Henry II. and created Earl of Saliſbury and Remare, by Richard Cœur de Lion. This Earl died in 1226*, ſo that Mary muſt have written her fables before that time. She, who in her lays had painted the manners of her age with ſo much nature and fidelity, would find

* Sandford's Genealogical Hiſtory of the Kings of England, p. 166.

no difficuly *in* ſucceeding *in* the kind of apologue. Both require that penetrating glance, which can diſtinguiſh the different paſſions of mankind, can ſeize upon the varied form which they aſſume, and, marking the objects of their attention, diſcover at the ſame moment the means (which) they employ to attain them. This faculty Mary had developed in her firſt work; and it was therefore to be ſuppoſed that no diminution of it would appear in her ſecond. For this reaſon her fables are written with all *that* acuteneſs of mind, *that* penetrates the very inmoſt receſſes of the human heart; and, at the ſame time, with that beautiful ſimplicity (which) is ſo peculiar to the ancient romance language, and which cauſes me to doubt whether La Fontaine has not rather imitated our author, than the fabuliſts either of Rome or of Athens. It muſt at all events be admitted, that he could not find in the two letters," in either the Roman or the Athenian fabuliſts, "the advantages which the former offered him. Mary wrote in French, and at a time when that (this) language, yet in its infancy" of improvement, "could boaſt of nothing but ſimple expreſſions, artleſs and agreeable turns, and on all occaſions as natural and unpremeditated phraſeology. On the contrary, Æſop and Phædrus, writing in Latin, could not ſupply the French fabuliſt with any thing more than the ſubject matter and ideas; whilſt Mary, at the ſame time ſhe furniſhed him with both, might beſides have hinted expreſſion, manner, and even rhyme. Let me add, that through the works of La Fontaine will be found *an infinite number of words in our ancient language*, which are at this day *unintelligible without a commentary.*" This laſt argument appears deciſive, for La Fontaine's imitation of ſome ancient author, and therefore hers aſſuredly, whoſe manner is ſaid to be exactly his. "Mary herſelf, in ſpeaking of Æſop, informs us that a king of England

> "Le tranſlata puis en Engliſ,
> Et je l'ai rimés en Franceis," &c.

"Now, at preſent, to deny the exiſtence of this Engliſh tranſlation, is in the firſt place to ſuppoſe, that it is inconſiſtent for the Engliſh to have had a collection of Æſopian fables in their language, during the 13th century. And where is the man of letters, that would venture (I do not ſay to maintain, but even) to hazard ſuch an opinion? In the next place it is formally contradicting a woman, who aſſures us that ſhe tranſlated her fables from an Engliſh original, who glories in it, and who muſt have felt a much higher gratification in ſtating herſelf to be the author of them, if ſhe really had been ſo. If her own teſtimony ſhould be, nevertheleſs, thought inſufficient, it might eaſily be corroborated by that of the MS. in the royal library, 15 a. vii; which contains a great part of the Æſopian Fables in Latin, and in which it is expreſsly mentioned, that they had been tranſlated into Engliſh. Being written in the 13th century, it is of the ſame time as Mary; and the tranſcriber, writing only in Latin, ſimply mentions the Engliſh verſion, which then exiſted, in an hiſtorical point

point of view." Yet "if in the laſt place we examine the fables of Mary themſelves, we ſhall diſcover in them internal evidences of their being tranſlated from the Engliſh. In the firſt place, mention is made of counties and their judges, of the great aſſemblies held there for the adminiſtration of juſtice, the king's writs that were iſſued, &c. &c. Now what other kingdom beſides England was at that time divided into counties? What other country poſſeſſed ſimilar eſtabliſhments? But Mary has done more; in her French tranſlation, ſhe has preſerved many expreſſions in (of) the Engliſh original, ſuch as *welk*, in the fable of the Eagle, the Crow, and the Tortoiſe; *witecoes* in that of the Three Wiſhes; *grave* in that of the rich lion; *werbes and wilets* in that of the Battle of the Flies with other animals; *waſrel* in that of the Mouſe and the Frog; &c." This argument ſpeaks for itſelf. Yet a difficulty occurs concerning "the Engliſh collection of Æſop's Fables." And the point is even involved in "impenetrable obſcurity." If however "I were compelled to form an opinion," he adds, "I ſhould contend that theſe fables were the work of ſome monk of the 11th or 12th century, and ſhould endeavour to prove it by the rites of the Roman Catholic worſhip, which he ſeveral times alludes to, and by entire paſſages of the Vulgate, which he very frequently inſerts." Yet, as he ſubjoins, "it is enough to know, that in the time of Mary there actually did exiſt a collection of Fables called Æſopian, and publiſhed under the name of Romulus," who is ſaid expreſsly to have been "the Emperor Romulus" in the tranſlation of the Greek into Latin; "that this author, whether real or imaginary, has very much imitated Phædrus; that theſe Latin fables had been tranſlated into Engliſh; that, without doubt, thoſe of ſome other unknown writers were added to them; and finally, that from this latter verſion Mary made her tranſlation into French verſe." We thus compreſs the ſubſtance of M. La Rue's diſſertation, even in the very words of his tranſlator, Francis Dance, Eſq; and think it very convincing, as well as very novel, ingenious, learned, and judicious.

We have next an article very extraordinary indeed, being an "Account of Inſcriptions diſcovered on the Walls of an Apartment in the Tower of London, by the Rev. John Brand, Secretary." This apartment is "a room in Beauchamp's tower, anciently the place of confinement for ſtate priſoners, *and** which has lately been converted into a meſs-room for the officers of the garriſon there. On this alteration being made, a great number of inſcriptions was diſcovered on the walls of the room, which probably have, for the moſt part, been made with nails, and are all of them, it ſhould ſeem, the undoubted autographs, at different periods, of the ſeveral illuſtrious and unfortunate tenants of this once dreary manſion. For the diſcovery as well as the preſervation of theſe moſt curious memorials, the ſociety ſtand indebted to the unremitted zeal and attention of their

* Superfluous!

reſpectable

reſpectable member Colonel Smith, F. R. S. Major of the Tower of London." The inſcriptions are all exhibited ſucceſſively, which Mr. Brand endeavours with great diligence and no little ſucceſs, to appropriate. "Of the ſeverity of the reſtrictions (which) theſe ſtate delinquents in old times were put under, *and** who, being generally denied the uſe of books, to alleviate the horrors of impriſonment, ſeem to have ſubſtituted this ſingular ſpecies of amuſement, *in* recording *in* the beſt manner they were able, on their priſon-walls, their names, arms, creſts, devices, &c. with the dates of their continements†; we have a ſtriking picture in the Anecdotes of diſtinguiſhed Perſons, lately edited by another reſpectable member of this ſociety. At page 103, vol. iii. of that entertaining work, we are informed that 'Thomas, Duke of Norfolk, who probably eſcaped death by the death of Henry VIII., in his petition to the Lords, from the Tower of London, requeſts to have ſome of the books which are now at Lambeth; for, (ſays he) unleſs I have books to read ere I fall aſleep, and after I awake again I cannot ſleep, nor have done theſe dozen years:' further requeſting, 'that I may hear maſs, and be bound upon my life not to ſpeak to *him* who ſays maſs, which he may do in the other chamber, whilſt I remain within; that I may be allowed ſheets to lie on, to have licence in the day-time to walk in the chamber without, and in the night be locked in as I am now.' And he concludes, 'I would gladly have licence to ſend to London, to buy one book of St. Auſtin de Civitate Dei, and of Joſephus de Antiquitatibus." We know of no puniſhment more ſevere, and of no cruelty more ſavage, than to lock up active minds, all uſed before to the buſtle of the world, within the walls of a priſon, and there debar them from books. Yet moſt of the priſoners in this apartment ſeem to have been ſo debarred. And as our eyes reſt upon the inſide view of this apartment, which is prefixed to the accounts, which is ſo dimly illuminated by "darkneſs viſible" from a thickly grated window in a paſſage, and which, by its inſcriptions on the walls, preſents all the paſt in mournful combination to our minds; we cannot but be pleaſed with the change of it into a meſs-room, and anticipate, in fancy, the walls or the roof re-echoing now to ſounds very different from what they once heard.

"Copy of an original Manuſcript entitled 'Inſtructions for every Centioner to obſerve, duringe the Continuance of the Frenche Fleet uppon this Coſt, untill Knowlege ſhall be had of their Diſperſement; given by Sir George Carye, Captrin, this firſt of September, 1586." The appearance of a *French* fleet upon our coaſt, in September 1586, is aſſerted only (we believe) by the preſent manuſcript. A note, indeed, written (we ſuppoſe) by the ſecretary, produces a long extract "from Strype's Annals, 1586," as containing "the Hiſtory of this Event." Yet the extract contains not a ſyllable concerning the appearance of a *French* fleet. It mentions, indeed, by name, the very

* Superfluous again!

† A full ſtop in the original.

iſſuer of theſe inſtructions, as "Sir George Carew, governor of the iſle of Wight; but mentions not a *French* fleet to be upon the coaſt of the iſle. It ſpeaks alſo of "the queen, this year," having "enemies on all hands of her, and continual apprehenſions of invaſion;" but adds, that theſe apprehenſions roſe "eſpecially from *Spain*, now the queen had taken the people of the Low Countries under her protection." It even adds, as the common report at Newhaven (now Havre de Grace) in France, "that the king had ſent to her majeſty an ambaſſador, that if ſhe would by any means aid Rochel, *he would have* war with her." So little does that extract contain "the Hiſtory of this Event!" Where then ſhall we find the hiſtory? Not under the year 1586, any where. Strype indeed avers in the extract, that this year, "to ſecure herſelf by ſea, Sir Francis Drake was ſent out with forty gallies, for defence and offence, and did notable execution." Yet the ſending and the execution were neither of them under 1586. "*While* with theſe and ſimilar reaſons," ſays Camden expreſsly, under 1587, "Elizabeth gently ſooths the king" of Scotland for the murder of his mother in the February before; "that ſhe might be beforehand with the war which ſhe ſaw impending from the Spaniards, ſhe ſent Drake with four of her own ſhips, and with others, to the coaſt of Spain, who entered the port of Cadiz," &c.* The annotator therefore has not done his duty, becauſe he has not reſolved this difficulty; becauſe he has even attempted to reſolve it in a manner that is wrong in itſelf, and would lead its readers wrong. But having ſaid this, we muſt alſo obſerve, that the word "Centioner" in the title of theſe inſtructions is left unexplained by the annotator. Several other terms *are* explained by him very ſatisfactorily. Yet this is not at all. Nor is the term, as we were inclined to conſider it at firſt, merely the ſame with our Engliſh *centry* or *ſentinel*. The language of theſe inſtructions ſhows it is not. "That you appoint the ſerchers of every beacon," ſays the ſecond inſtruction, "diligently to attend ther charge from tyme to tyme, to advertiſe you the *centioners* what ſhall be diſcryed, and that uppon any matter diſcovered you advertiſe me with diligens what ſhall be ſeen." Here the *centioners* appear to be quite diſtinct from the centries, the latter being (we ſuppoſe) "the ſerchers of every beacon," and the former being, aſſuredly, officers immediately under the captain or governor of the iſle. "That you take order," adds the fourth inſtruction, "in all the pariſhes within your *canten*, that no bells be ronge in the church, for ſervice, chriſteninge, or buriall, but only on bel during the tyme, and uppon the alaram al the bells to be ronge out." This ſhows the ſtrength of the alarm that was taken, at the real or the rumoured appearance of the French fleet

* Camdeni Annales, 469. edit. 1615. "Dum Regem his et hoc ejuſmodi rationibus leniter demulcet, ut bellum quod ab Hiſpano imminere proſpexit præverteret, Dracum cum quatuor navibus, regiis et aliis in Hiſpaniæ littora emiſit; qui Pertum Gaditanum ingreſſus," &c.

upon

upon the coaſt of the iſle. But it alſo ſhows the "centioner" to be the præfect of the "canten." Yet the ſixth ſhows this ſtill more. "I order," ſays the captain in it, "that you charge *all* your *cantens*, as they will anſwer to the contraire at their perrills, to provide themſelves with powder," &c. The whole iſle thus appears to have been divided, as we know it with the whole kingdom to be at preſent, into *hundreds*, in the affected French of the times denominated *centains*, or cantons; and the prefects over each *centen* appears to have been therefore denominated, a *centenier*, in the ſame affected French, a *centioner*, or a hundreder, he who holds one of our hundred courts at preſent, and who is almoſt loſt to our knowledge in his own inſignificancy. And we cloſe our obſervations with noting, what is requiſite to be noted for ſweeping away all the difficulties before, that the rumour of a *French* fleet off the iſle of Wight was actually falſe; that the rumour of ſuch an appearance reſulted merely from what Strype tells us in the extract before, of the French king "then preparing a fleet to go againſt Rochelle, whereof ten ſail came out of Newhaven, who were appointed to haul out of Newhaven as the day before;" and, that this rumour hardening into an aſſurance, into a certainty, even into an actual appearance, Sir George Carew iſſued this, as he had previouſly iſſued a "former Book of Inſtructions," for watching the coaſt, firing the beacons, and calling out all the militia of the iſle.

"Account of the fall of ſome of the Stones of Stonehenge, in a Letter from William George Maton, M. B. F. A. S." This letter is dated in May 1797. "On the third of the month," it ſays, concerning January preceding, "ſome people employed at the plough full half a mile diſtant from Stonehenge, ſuddenly felt a conſiderable concuſſion, or jarring, of the ground, occaſioned (as they afterwards perceived) by the fall of two of the largeſt ſtones and their impoſt. That the concuſſion ſhould have been ſo ſenſible, will not appear incredible when I ſtate the weight of theſe ſtones; but it may be proper to mention firſt, what part of the ſtructure they compoſed, and what were their reſpective dimenſions. Of thoſe five ſets or *compages* of ſtones, each conſiſting of two uprights and an impoſt, which Dr. Stukeley expreſſively termed *trilithon*, three had hitherto remained in their original poſition and entire, two being on the left-hand ſide as you advance from the entrance towards the altar-ſtone, and one on the right. The laſt-mentioned *trilithon* is now levelled with the ground. It fell outwards, nearly in a weſtern direction; the impoſt in its fall ſtriking againſt one of the ſtones of the outer circle; which however has not been thereby driven very conſiderably out of its perpendicularity." Such has been the recent fate of this trilithon! We venerate the ſtones for the ſake of the ſtructure. We therefore feel a kind of Pygmalion-like affection for every ſtone of it. But, "the lower ends of the two uprights or ſupporters being now expoſed to view, we are enabled to aſcertain the form into which they were hewn. They are not right-angled, but broiled off in ſuch a manner, that the ſtone which

ſtood

ſtood neareſt to the upper part of the *adytum*, is 22 feet in length on one ſide, and not quite 20 on the other. The differences between the correſponding ſides of the fellow-ſupporter, is ſtill greater; one being as much as 23, and the other ſcarcely 19, feet in length. The breadth of each is, at a medium, 7 feet 9 inches, and the thickneſs 3 feet. The impoſt, which is a perfect parallelopipedon, meaſures 16 feet in length, 4 feet 6 inches in breadth, and 2 feet 6 inches in thickneſs. Now, a cubic inch of the ſubſtance of which the above ſtones are compoſed, weighing according to my experiment, 1 ounce 6 pennyweights, the ponderoſity of this entire *trilithon* will be found to be nearly 70 tons. The impoſt alone is conſiderably more than 11 tons in weight. This ſtone, which was projected about 2 feet beyond the ſupporters, made an impreſſion in the ground to the depth of ſeven inches or more; (yet) it was arreſted in its tendency to roll, by the ſtone (which) it ſtruck whilſt falling. The ſupporters, of courſe, have not ſunk ſo deep; indeed, one of them fell on a ſtone belonging to the ſecond circle, which I at firſt ſuppoſed to have been thrown down by it, but which, from recurring to plans of the prior ſtate of the ſtructure, I find to have long been proſtrate." This account *we* dwell upon with an awful ſatisfaction, as it recalls to our memories a ſtructure that we have viewed with great admiration in our youth upon the pages of Stukeley, that we have perſonally ſurveyed with greater in our manhood, and that we conſider in our old age as certainly the moſt extraordinary monument in the Britiſh iſles. So *we* feel at preſent, and ſo felt the author himſelf at the time of writing! "Though I could not contemplate without emotions of peculiar awe and regret," he adds, "ſuch an aſſault of time and the elements on this venerable ſtructure; I muſt own theſe emotions were in ſome meaſure counterbalanced by the ſatisfaction of being now enabled to diſcover the original depth of theſe ſtupendous ſtones in the ground. It appears, that the longer of the ſupporters was not more than 3 feet 6 inches deep (meaſuring down the middle), nor the other but little more than 3 feet*. *In* the cavities left *in* the ground there were a few fragments *of* ſtone *of* the ſame nature as that forming the ſubſtance of the trilithon, and ſome maſſes of chalk. Theſe materials ſeem to have been placed here, with a view to ſecure the perpendicular poſition of the ſupporters." The maſſes of chalk were plainly what were thrown up out of the cavities, when thoſe were formed for the reception of the pillars into them; as the fragments of ſtone were equally the chippings of the blocks, when they were moulded by the chiſel from that rude, unſhapely, and unſightly, form, in which they lately appeared at Abury, into the regular ſymmetry of tall and taper columns, finiſhed with impoſts for an architrave above, and ſecured by fragments of chalk, or ſtone, well rammed in below. Theſe two

* This corrects Dr. Stukeley, who, in page 16, ſpeaks of "the 4 or 5 foot in length below ground."

buildings

buildings indeed exhibit to us in a ſtriking contraſt the temples of our Britiſh anceſtors, one of them in the rude primæval form of the earlieſt Britons, the other in all the finiſhed form introduced lately by the Belgæ from Gaul, yet both large in themſelves, circular in their diſpoſition, and grand in their appearance, the very cathedrals of their reſpective builders. But, as Mr. Maton ſubjoins at the cloſe, lingering fondly with *us* about theſe dignified remains, and endeavouring fondly to gratify himſelf or *us* with hope of their long continuance notwithſtanding the accident, "we do not find the preciſe time of any alteration prior to this upon record; it is therefore probable, that none may have happened for ſeveral centuries; and the late accident, being the only circumſtance aſcertained with exactneſs, may be conſidered as a remarkable æra in the hiſtory of this noble monument of ancient art."

(To be continued.)

Elements of Natural Hiſtory, &c. compriſing the Characters of the whole Genera and moſt remarkable Species; particularly of all thoſe which are Natives of Britain; with definitions of technical Terms. In 2 vols. 8vo, with 12 explanatory Copper-plates. Cadell and Davies, London; Creech, Edinburgh.

LETTERS, of which the invention aroſe from the abſolute neceſſities of human life, were, at their origin, employed to record none but truths, which it was indiſpenſibly requiſite to preſerve and communicate, and which could not receive this advantage by any other imaginable contrivance. They were applied, not to the ſecondary and remote, but to the primary and immediate uſes of ſociety. Laws, the revelations of religion, treaties, important public epiſtles, great national tranſactions, and moral precepts, were, hence, the firſt things, taught and commemorated in written language. External nature was, of itſelf, one vaſt volume: and, in their firſt penury of knowledge and of literature, mankind would not readily think of deſcribing in writing what they could, at any time, actually ſurvey. Abſtract ideas and objects irrecoverably evaneſcent, would alone ſeem to demand to be perpetuated by letters. That which was firſt written, became the firſt matter of learning. Out of learning originated ſcience and the literary arts. By theſe means was it, that the culture of theology, moral ſcience, eloquence, and poeſy, preceded Natural Hiſtory and phyſical ſcience in general, in the order of invention, among the antients; that geometry and general ſpeculations concerning the elementary formation of the earth and heavens, were the firſt branches of phyſics particularly ſtudied; that Natural Hiſtory was, in its origin, but incidentally cultivated, as by Herodotus, in the character of an appendage to enliven the ſcenery in the hiſtory of civil ſociety; that when moral and critical ſcience had attained to high perfection in Ancient Greece, natural hiſtory

ſtill

ſtill remained in a ſtate extremely confuſed, uncertain, and imperfect.

Solomon among the Jews, whoſe work has not reached us; Ariſtotle among the Greeks; and Pliny among the Romans; were the only great writers who attempted ſyſtems of Natural Hiſtory, among the ancients. They wrote when literature and ſcience were at the higheſt pitch of improvement in their reſpective countries. But the art of printing; the uſe of ſo many inſtruments of later invention for the ſervice of philoſophy and the arts; above all, the general intercourſe of mankind in parts of the ſurface of the globe mutually the moſt remote from one another; were wanting, to raiſe this ſtudy in ancient times, to any thing like the perfection to which it was deſtined to advance among the moderns.

The firſt perſons who applied, in modern times, to the ſtudy of Natural Hiſtory, did ſo with a view to illuſtrate the writings of Ariſtotle and Pliny. They were content to follow the methods of their maſters, and to repeat after them, the ſame tales, with but very few corrections or additions from modern obſervation. From the time when Lord Bacon propoſed his new methods of enquiry; but more eſpecially from that at which the inſtitution of the Royal Society ſet an example, which was imitated by the formation of other ſimilar ſocieties throughout Europe; natural hiſtory began to aſſume the character of a new ſcience; no longer an aſſemblage of unconnected narratives; but a ſyſtem attempting to aſcertain the exiſtence and mutual relations of the material reſemblances of thoſe generic and ſpecific ideas of things which were, according to certain ſchemes of philoſophy, believed to have exiſted from all eternity, in the divine mind, as the prototypes of all created objects. Hence the origin of various ſyſtems of natural hiſtory, in the latter part of the ſeventeenth century, in England and other countries, upon methods of claſſification uſeful indeed, and frequently ingenious, but ſtill extremely imperfect, becauſe they were built upon a view of facts not yet ſufficiently extenſive, and were formed at a time when due advantage was not yet to be derived from the lights of the other ſciences. But, while ſo many ſocieties and academies were zealouſly employed in the taſks of experiment and obſervation, while new regions were daily explored, and new inſtruments of ſcientific obſervation, invented and put to uſe; the maſs of the facts of natural hiſtory could not fail to be daily augmented, and its increaſe to render a new arrangement at once more deſireable and more eaſily attainable.

After many attempts by others, Linnæus produced, at length, a ſyſtematic arrangement of the ſubjects of natural hiſtory, which may be ſaid to have, for the firſt time, advanced this part of knowledge to the genuine dignity of ſcience. Spite of oppoſition by thoſe naturaliſts whom prepoſſeſſions withheld from the true diſcernment of its utility; it gradually found its way to general reception. The ſchool of Linnæus came, in conſequence, to embrace, by degrees, the

the whole body of the votaries of natural hiſtory. And the advantages of preciſion, luminouſneſs, order, conciſeneſs, and accuracy in the evidence of facts, which his works poſſeſſed, ſoon contributed, in a ſignal manner, to entice many more to the culture of this ſcience, than had ever before applied to it, to explode innumerable falſities and errors which had hitherto debaſed the general maſs of its truths, and to produce an unexampled rapidity in the increaſe of the number of the facts belonging to it.

From a brief and ſmall manual, the book of Linnæus was, even in his own lifetime, enlarged to a work of very conſiderable bulk and magnitude. In ſucceſſive editions by his diſciples ſince his death, enlarged to comprehend the new diſcoveries, it has been expanded to fill many volumes. It no longer retains thoſe advantages of eaſy brevity which are requiſite in a work deſtined to give the firſt elementary inſtructions in any branch of knowledge. While ſome naturaliſts, therefore, have written new ſyſtems, reſpectively, of the hiſtory of this or that particular kingdom of nature; and ſome have produced ingenious diſquiſitions on one or other of the ſpecies of natural bodies; there have been others, eſpecially among the profeſſors of this ſcience in univerſities, who have uſefully employed themſelves in the compoſition of introductory compends of its firſt elements, ſuch as ſhould be ſufficiently ſimple and clear, to be eaſily underſtood by beginners, brief enough not to frighten or diſguſt them by prolixity, and of a ſize not inconvenient for being carried about in rural excurſions. Some of theſe compends have been written in the Latin, ſtill the common language of the learned world. Others have been very commendably given in the vernacular languages of modern Europe, for the benefit of perſons who, though unſkilled in the languages of claſſical antiquity, may be, yet, neither unqualified nor unwilling to advance the ſtudy of natural hiſtory. The Germans eſpecially have produced the beſt of theſe manuals. Such are thoſe of Blumenbach, and of Leſke who appears to have been followed in the work now before us.

The late Dr. Berkenhout publiſhed, indeed, many years ſince, a ſmall ſynopſis of Natural Hiſtory, in the Linnæan method. And we poſſeſs a multiplicity of larger works illuſtrating the different branches of this ſcience, as well as compends of the elements of ſeveral of thoſe branches, diſtinctively. But, till the preſent work appeared, we had no complete ſcientific enumeration, in a compendious form, of all the ſpecies, or even of all the primary and leading ſpecies in the animal kingdom.

Even this work is not, as its title ſeems to indicate, and as we ſhould rather have wiſhed it, a complete view of the genera and ſpecies in all the three commonly acknowledged kingdoms of nature, but of thoſe in the animal kingdom only. The author or compiler meant, originally, to make it embrace natural hiſtory in all its parts; but was, he informs us, deterred by difficulties and inconveniences which aroſe as he proceeded in his taſk, from carrying that original deſign fully into execution.

His

His firſt volume comprehends an ample introduction on the animal kingdom in general,—the hiſtory of the mammalia or ſucking animals,—the hiſtory of the aves or feathered and flying animals,—that of amphibia or animals living ſometimes on land, ſometimes in water,—that of fiſhes,—an alphabetical vocabulary explaining in Engliſh, the ſenſe of the Latin terms peculiar to the Linnæan ſyſtem,—and a general alphabetical index of the contents of the volume. Inſects and worms are treated of, in the ſecond volume: and an alphabetical vocabulary of technical terms, with an index of the contents of the volume, are here, likewiſe, added. Each of theſe volumes is illuſtrated with ſix copperplates.

The INTRODUCTION defines the ſcience; diſtinguiſhes its ſubjects; explains the principle of its arrangements; indicates the beſt means to attain a knowledge of it by ſtudy; and concludes with a liſt of thoſe which are reckoned the fitteſt books to be peruſed in the endeavour to acquire it.

Here is little matter but what is pertinent, correct, and conveyed in clear, unaffected, and even elegant language. Yet, that we may not ſacrifice to an affectation of candour, the juſt diſcharge of our critical duty, we ſhall not diſſemble, that here are a few things which we ſhould have wiſhed to appear otherwiſe.

The definition of the ſcience of Natural Hiſtory is inexact both by deficiency and by ſuperfluity of words. It repreſents natural hiſtory to be "a deſcription of the appearances and properties of the natural bodies that are found on the ſurface of our earth." But, *appearances*, or at leaſt the modifications of ſtructure on which thoſe appearances depend, are certainly among the properties of bodies: and it was, therefore, quite unneceſſary to mention appearances and properties in the definition as two diſtinct things. Beſides, this definition taken literally, limits the inveſtigation of Natural Hiſtory to matters and forms "*on the ſurface of the earth*;" excluding from its examination all that better part of mineralogy which is employed in exploring the interior ſtrata. Theſe faults are indeed trivial. But, inaccuracy of definition in the elementary parts of ſcience, tends to encourage a general looſeneſs and want of preciſion in thought and language, of which the effects are ever incompatible with cloſe and correct reaſoning.

In the next ſentence, after this definition, the author ſpeaks of "the ſtudy of *Economicks*." This term, "*Economicks*," is not, in itſelf, improper. It is adopted by the Germans from the ancient Greeks. It implies "the principles of that prudence which is exerciſed in preparing and preſerving things for the uſe of man, and in applying them to uſe with the ſmalleſt waſte, and the greateſt advantage poſſible." But, it is a technical term, almoſt peculiar, in the preſent time, to the Germans, and far from being peculiarly happy. The author would have done well, therefore, rather to have ſaid "the ſcience of Economy," or to have uſed a defining circumlocution, than to have at all introduced ſuch a word as "Economicks" in his book.

Nor are we diſpoſed to agree with this writer, that "bodies changed *in any manner*, by human art or induſtry, ſhould be called *artificial* bodies." By this rule, all the domeſticated animals, and all vegetables raiſed by culture, would be *artificial* bodies! We ſhould, in truth, call no bodies artificial but "thoſe which owe to art, a new exterior form, or a new internal ſtructure of their parts, or perhaps both together."

The elementary bodies in nature are, here, repreſented to be, "water, air, an inflammable principle, and earth." We ſhould not have aſked, in this place, an enumeration in detail of all the elementary ſubſtances which modern chemiſtry has diſtinguiſhed as ſuch. But, the enumeration here actually given is incorrect in the terms which it uſes, as well as defective. What is it the author means by "*an inflammable principle?*" If he mean a principle ſuſceptible of combuſtion; then, water and various airs, as being liable to decompoſition by burning, are to be referred to the genus of that principle. If he mean rather "fire," the ſubſtance that is the principal agent in thoſe changes which take place in burning; then ought he to have called it "an *inflaming*," not an inflammable "*principle.*" "*Water*," alſo, is ſo commonly known to be a compound body, that, even by naturaliſts, it ſhould be no longer deſcribed as a primary and elementary one. Of "*Air*," the ſame obſervation may be made. It is with a great latitude of expreſſion, that metals, alkalis, and the acidifiable baſes are comprehended under the common name of "*Earths.*" But, againſt this, we ſhould not have been forward to object, if the enumeration had been, in its other parts, reaſonably exact.

"Organized bodies" are, by this author, defined to be "ſuch as have fluids moving, by means of ſome internal power, through their ſolid parts:"—a definition, alſo, inaccurate and imperfect. By this account, the organization is deſtroyed whenever the living functions of the plant or animal ceaſe! We ſhould rather define organized bodies to be "ſuch natural bodies as are formed with an unity of ſtructure, in which all the parts have a mutual dependency upon one another, and co-operate, during the life of the plant or animal, for the diſcharge of certain common functions; which bodies are augmented in bulk, not by the depoſition of other matter upon their ſurfaces, but by its intro-ſuſception and aſſimilation in functions which are performed within them."

This writer, with the other naturaliſts in general, would confine natural hiſtory to the examination of thoſe which are called the three kingdoms of nature, the animal, the vegetable, and the mineral. But, we do not ſee, why the range of the ſcience ſhould not be enlarged, and the aerial and liquid kingdoms added, in ſyſtematic arrangement, as well as in fact, to thoſe which it is already acknowledged to comprehend.

In diſtinguiſhing between natural and artificial ſyſtems of natural hiſtory, the author rightly defines natural ſyſtems to be "thoſe in which

which the bodies ſtand the neareſt to each other, which agree in the greateſt number of properties." But, he has neglected to ſtate, that "artificial ſyſtems are thoſe in which bodies are arranged according to their agreements or differences in one or in a few leading properties, with comparatively ſmall regard to the reſt."

In the German faſhion, this writer gives at the end of every ſubdiviſion of his work, a liſt of the books in natural hiſtory which he uſed in compiling it. We own that we ſhould have been better pleaſed, if he had either exactly quoted each particular authority where it was employed, or had elſe been content to give, in the beginning, or at the end of his book, a general alphabetical liſt of his authorities.

The facts relative to "Organized Bodies in general," are ſtated judiciouſly, fully, and with little intermixture of error, in the chapter which follows firſt after the introduction. Yet, the author would, perhaps, have done well to have ſpoken leſs poſitively of the utter and univerſal inability of Hybrid males to impregnate a female. We do not know that this poſition, however affirmed by De Buffon and others as a general truth, has been yet ſufficiently aſcertained to hold univerſally.

The ſecond Chapter, on Animal Phyſiology, is highly ſatisfactory and judicious. In one particular, however, we blame, not indeed the author, but the abſurd theories which he has modeſtly thought it his duty to repeat. Theſe are the theories aſcribing the origin of animal heat to the action of the nervous ſyſtem, or to the oxygen abſorbed by the blood in the lungs. But, the truth is, that in the whole animal body, many changes continually take place, in every one of which heat is abſorbed and given out. By theſe, a conſtant circulation of heat throughout the body, is maintained. There is, beſides, a continual abſtraction of heat from the body, on the one hand, by perſpiration, by expiration, and by colder ſubſtances coming in contact with the ſkin; and, on the other hand, a continual introduction of new heat into the body by the medium of warm air and fluids approaching the ſkin, the lungs, and the ſtomach, at a temperature above the mean heat of the body, as well as by electricity, frequently entering the body, from the ſurrounding atmoſphere, and undergoing, in certain temperatures, a decompoſition, by which it gives out heat to animate the vital functions. Theſe are the means by which a due quantity of heat is conſtantly maintained in the animal body. By any diminution in the proportion of heat given out,—in the proportion of heat taken in,—or in the changes circulating heat within the body,—diſeaſe will be occaſioned, and the proper temperature will no longer be maintained.

The writer of this work, after the explanation of the phyſiology of animals, proceeds to ſtate the three grand diviſions in Linnæan Zoology, which arrange animals—as having hot red blood which circulates from a heart with two auricles and two ventricles,—as having cold red blood circulating from a heart with one auricle and

one ventricle,—or as having cold white blood with one ventricle and no auricle. The *Mammalia* and *Aves* belong, as two different claſſes, to the firſt of thoſe diviſions: under the ſecond, are the *Amphibia* and *Piſces*: the *Inſecta* and *Vermes* are the claſſes belonging to the third diviſion.

The third Chapter details the hiſtory of the Mammalia or ſucking animals. Some introductory paragraphs relate thoſe things which are common to the whole claſs. The ſeven orders into which it is ſubdivided in the ſyſtem of Linnæus; *Primates*, *Bruta*, *Feræ*, *Glires*, *Pecora*, *Belluæ*, *Cete*, are then ſucceſſively enumerated and illuſtrated throughout their different genera. The generic characters are faithfully tranſlated from Gmelin's edition of the Syſtema of Linnæus. Of the *Primates*, he diſtinguiſhes the uſual four genera, of which only the ſpecies of the firſt and the laſt, Man and Bats, are natives of Britain. He has, very properly, diſtinguiſhed by the addition of a capital B, all the ſpecies whether of this or of any of the other claſſes, which are found in the Britiſh iſles. The *Bruta*, the ſecond order, are ſubdivided into ſeven genera, none of which comprehends any very conſiderable number of ſpecies. In the enumeration of the ten genera of the *Feræ*, and of their ſubordinate ſpecies, we diſcover great correctneſs in the generic and ſpecific characters, an highly commendable ſelection of the moſt intereſting particulars in the manners, and in regard to ſuch of them as are natives of this country, the faithful expoſition of ſeveral new facts not hitherto particularly recorded in the ſyſtems of naturaliſts. Of the Pecora comprehending eight genera, the Belluæ containing only four genera, and the Cete included, alſo, in four, the ſame praiſe may be juſtly pronounced. Yet, as the work is intended eſpecially for uſe in this country; and as we believe its author to be eminently ſkilled in Britiſh zoology; we ſhould not have been diſpleaſed, if, by now and then contracting his accounts of the manners of foreign ſpecies of the mammalia, he had made room for ampler details of the facts leſs generally known reſpecting the ſpecies which belong to Britain. Of our domeſticated animals in particular, we think that he might have uſefully explained the hiſtory, and numbered the varieties ſomewhat more at length.

Having before us the German manual of the illuſtrious Blumenbach, we have been induced to compare the view of the mammalia, which is given by that philoſopher, with this which appears in the Engliſh Syſtem we now review. Blumenbach has not implicitly confined himſelf to illuſtrate the ſyſtem of Linnæus; but has formed a new, and in our judgment, a more natural arrangement of the orders and genera. The Linnæan order of the *Primates*, is by Blumenbach, ſubdivided into the two orders of *Bimanus* and *Quadrumana*. The Linnæan genus of *Veſpertilio*, he erects into a new order with the name of *Chiroptera*. He divides the equine genus from the order of *Belluæ*; and diſpoſes them in a particular order under the name of *Solidungula*. Blumenbach's orders of theſe animals are, therefore, ten, while the author of this Engliſh compendium ſtrictly confining

fining himſelf to the illuſtration of the ſyſtem of Linnæus, gives but ſeven orders. The Engliſh writer following Linnæus and Gmelin, gives but 46 genera: Blumenbach ſubdivides the *Simia* genus into *Simia*, *Papio*, and *Cercopithecus*; thus enlarging the number of the genera to 48.

The AVES, the ſecond claſs of the animal kingdom, here enumerated, after Linnæus and Gmelin, fill ſix orders, and 87 genera. Many important facts reſpecting Britiſh birds, are introduced from the works of Engliſh ornithologiſts. In a ſeries of introductory paragraphs, the common ſtructure of birds, and the terms peculiar to ornithology, are well explained. Blumenbach, in his endeavours to improve the arrangement of Linnæus, has increaſed the number of the orders of birds to nine: but his genera are only 79.

AMPHIBIOUS animals, the third claſs, are here enumerated, in the three orders of *Reptiles*, *Serpentes*, *Nantes*, conſiſting in all of five and twenty genera. The abſtract here given of their hiſtory exhibits many marks of accuracy and diligence. Blumenbach, not including the *Nantes* in this claſs, but referring them to Ichthyology, gives only ten genera of amphibia.

FISHES, according to the Linnæan arrangement regulated by the preſence or abſence and the poſition of the fins, are here ſubdivided into the four orders of *Apodes*, *Jugulares*, *Thoracici*, and *Abdominales*, comprehending not fewer than 51 genera. Blumenbach adding to the fiſhes thoſe genera which Linnæus ſubjoined to the amphibia, in the order of Nantes, has here the two orders of *Chondropterigii*, and *Branchioſtegi* prefixed to the four which have been already mentioned as given by our Engliſh author. Yet his genera under theſe ſix orders, are only 59. Many curious facts relative to the fiſhes in the Britiſh ſeas, are given by the author of the Engliſh Syſtem.

INSECTS, the next claſs, arranged by Linnæus, according to the diverſities of the wings, are exhibited here in the ſeven orders of the Swediſh naturaliſt, and in 121 genera. At the end of their hiſtory is given a ſynopſis of the genera of Britiſh Inſects. The ſyſtem of Blumenbach does not for this claſs of animals, differ in the orders, from that of Linnæus: and his genera are only 87.

The VERMES or WORMS are traced, after Linnæus, in the five orders of *Inteſtina*, *Molluſca*, *Teſtacea*, *Zoophyta*, and *Infuſoria*. Of the four firſt, 102 genera are ſucceſſively enumerated. Of the *Infuſoria*, 15 genera are particularly deſcribed. Blumenbach includes the *Infuſoria* among the Zoophyta; multiplies the other four orders to ſix; and being not particularly acquainted with our Britiſh Vermes, gives only 85 genera.—The vocabularies explanatory of the technical terms, which occur at the end of each of the two volumes of our Engliſh compend, are ſufficiently minute, correct, and eaſily intelligible. The indices are exact. The engravings illuſtrate only the general deſcriptions, and thoſe parts of animals which are entirely peculiar, and have particular technical terms appropriated to diſtinguiſh them.

The plan of this work did not permit the author to give any but the Latin and Engliſh ſynonyma. Except in the genera of *Papilio* and *Sertularia*, he has not ventured to add even the Engliſh names of the claſs of inſects.

We heſitate to ſay, whether we ſhould not have wiſhed for a few more of the ſynonyma eſpecially of the principal genera and ſpecies. Blumenbach has frequently given, in his manual, as well the French and Engliſh names, as the Latin and German ones.

We own, that we ſhould have been much better ſatisfied with this work, if it had preſented ſuch improving variations as thoſe of Blumenbach, from the ſyſtem of Linnæus; if it had comprehended at leaſt the vegetable and mineral kingdoms of nature, with the animal; if it had been free from thoſe few inſtances of incorrectneſs which we have particularly expoſed, and from a few others which it was inconvenient for us to ſtate in detail.

But, it were uncandid and unjuſt, to inſpect ſuch a work, merely for the ſake of finding out, whether ſome parts of it might not have been differently executed, and whether it be not marked with ſome of the imperfections incident to human infirmity. We are, in truth, much more ſurprized by the great though modeſt merits of this publication, than by the few faults with which theſe are alloyed. To reduce ſuch a body of information within ſo ſmall a compaſs, and in an order ſo convenient, required ſkill and pains by which a much more oſtentatious work might well have been executed. We have in Engliſh no compend of Zoology that, for accuracy and utility, can aſpire to compariſon with this one. By the contrivance of the author or compiler, it combines all the advantages of a *Fauna Britannica*, with thoſe of a compend of the general hiſtory of living animals. It joins much of the general philoſophy of Natural Hiſtory with the orderly detail of ſo many of the minuter facts belonging to the ſcience. Its ſtyle has the ſimplicity, the preciſion, the correctneſs, which we ſhould chiefly deſire in a work like this. We are aſtoniſhed, that the author ſhould have been able to deſcend, in a work of this ſize, to the enumeration of ſo many ſpecies, and to enter into ſuch a detail of the manners of the different animals which he deſcribes. If he have freely availed himſelf of the information furniſhed by other writers, he has uſed with a maſterly hand whatever he had occaſion to borrow. With ſuch a manual, the ſtudent of Zoology may make more rapid progreſs than by any other means which we can point out to him. He who poſſeſſes theſe volumes of Zoology, with thoſe of Hull's Botany, and Schmeiſſer's Mineralogy, wants few or no advantages toward a ſucceſsful progreſs in Natural Hiſtory, which are to be derived from an acquaintance with the beſt guides.

Travels

Travels through Sweden, Finland, and Lapland, to the North Cape, in the Years 1798 *and* 1799. 2 Vols. 4to. Pp. about 800. 3l. 3s. Mawman. 1802.

WHATEVER tends to augment the ſtock of our knowledge of countries, with which we are but imperfectly acquainted, has a ſtrong claim to public attention. Where travellers viſit only kingdoms which have been previouſly and fully deſcribed, ſtill, from the different points of view under which different individuals conſider the ſame objects, and from the diſpoſition of inquiſitive minds to ſeek out objects which have eluded the ſearch of preceding enquirers, their deſcriptions ſeldom fail to afford ſome portion of uſeful and even valuable information. But information increaſes, of courſe, in utility and value, when a traveller, having explored countries before unexplored, lays before the public the reſult of his reſearches. The author of the volumes before us has puſhed his diſcoveries beyond the utmoſt point to which any preceding traveller had extended his ſearch in the bleak, but not inhoſpitable, regions of the north; and where he deſcribes countries which have been already deſcribed by others, he, not unfrequently, corrects the miſtakes of his predeceſſors, and thereby renders an acceptable ſervice to the public. Mr. Acerbi, in his firſt chapter, makes ſome obſervations on the common objections preferred againſt the writers of travels,—partiality and inaccuracy,—from which we are led to infer, that he is wholly exempt himſelf from the prejudices by which others have been warped from the ſtrict line of duty. We ſuſpect, however, that the reader of theſe travels will not implicitly ſubſcribe to the juſtice of ſuch inference.

"We may grant (he ſays) that a man poſſeſſes a perfect knowledge of the local ſituation, the government, manners, and other particulars of his country: but, nevertheleſs, he may be prejudiced; and, while he labours under this diſadvantage, and is ſwayed by theſe narrow ideas, which are the almoſt inevitable conſequence of a life entirely paſſed at home, he cannot claim unlimited confidence for his aſſertions. Thus, when a Swede ſmiles at Mr. Coxe's repreſenting Warmerland as a moſt delightful country, beautifully interſperſed and variegated with lakes, charming vales, and well-cultivated fields, we think him juſtified in differing from that gentleman's deſcription, and admit that, on the contrary, it is a dreary and unpleaſant tract, diverſified only by naked rocks and barren hills. But when he cenſures an Engliſh, French, or Italian traveller, for affirming that there is no ſuch thing as convenient travelling in Sweden, and on the other hand maintains, that his country abounds in comforts; every one that has the leaſt knowledge of the ſubject, will immediately perceive the error and fallacy of ſuch a poſition."

The remarks reſpecting travelling is certainly juſt; but not ſo the obſervation on *comforts*, which is a relative term; that may be a *comfort* to a *Swede* which may be *moſt uncomfortable* to an *Italian*; and, on the other hand, that may be a comfort to an Italian which

may be moſt uncomfortable to a Swede. There is one objection which may be fairly urged againſt the majority of travellers, of which Mr. Acerbi ſeems not to be aware: it is the practice of meaſuring the excellence of various objects, comfort and happineſs, by a ſtandard of their own; which, being formed on their own habits, manners, notions, and purſuits, muſt neceſſarily be fallacious in its general application. The objections to the mode of travelling in Sweden ſeem to be extremely well founded, as there is no public carriage throughout the kingdom, and no regular conveyance between the country and the capital. The accommodation on the roads, too, appear to be moſt wretched.

Our traveller proceeded from Helſingburg to Stockholm through Gothenburg, Trolhatta, Weſterland, Nericia, and Sudermania. He arrived in the capital of Sweden on the 19th of September, and there remained till the month of March. One hundred and ſixty pages are allotted to the deſcription of that city, its inſtitutions political and literary, and the manners, cuſtoms, and amuſements of its inhabitants. A deſcription is given, in the ſecond chapter, of a very ſingular character, who ought to be better known. On the arrival of our traveller at Stockholm, he found the only inn in the city already filled.

"When we arrived at this inn, all the apartments were occupied; and we ſhould have been utterly at a loſs how to paſs the night, if we had not been ſo fortunate as to meet at the door Mr. Malmgrein, the moſt amiable and obliging man in all Sweden. There is not a traveller that has ever been at Stockholm, but will ſee with pleaſure in theſe pages the name of that gentleman, and perhaps recollect, upon this occaſion, ſome act of kindneſs ſhewn to himſelf by that truly benevolent and eſtimable perſon. Mr. Malmgrein, who has but little to do or care for, places his happineſs in acts of complaiſance and goodneſs to others, and particularly in ſhewing attention and kindneſs to ſtrangers. He is always in motion, and always in an equal good humour. I believe he was never known to be ruffled or diſcompoſed by ſpleen or anger. He is the friend of every one in Stockholm, from the greateſt lord to the humbleſt burgeſs, and equally reſpected, beloved and careſſed by all. Every body is happy to gratify any wiſh of Mr. Malmgrein's, a circumſtance which he rarely turned to his own account, though he never miſſed an opportunity of uſing it for the benefit of others. He is the inventor of a game at cards in great vogue at Stockholm. He has his eye on every thing that paſſes; he is the great maſter of ceremonies on all occaſions; and wherever you meet Mr. Malmgrein, there you alſo find harmony and good order. To the ladies he ſhews all the little attentions in his power, and appears ever ready and eager to oblige them. It may ſurprize the fair, that this man, who poſſeſſes the advantage of a fine perſon, ſhould be ſo active and conſtant in their ſervice from motives of the pureſt and moſt diſintereſted nature: in ſhort, this man ſtands ſingle in his kind; he has no enemies, becauſe he has no ambition; he has no care, becauſe he has no intereſt to purſue; he has no flatterers, becauſe he has no favourite weakneſs; he never experiences any aggreſſions, becauſe he poſſeſſes in his integrity a ſhield for their repulſion. Such was the firſt perſon we met with at Stockholm, when we were ſeeking for ſome place

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to paſs the night in, that we might not be obliged to remain in the carriage till morning. It will not appear ſurpriſing, after the character I have given of Mr. Malmgrein, that in the ſpace of half an hour he provided us with lodgings, a coach-houſe for our carriage, a valet de place, and ſent to our apartments an excellent ſupper. On the very ſame evening he would needs ſhew us the city. As we were looking about for lodgings, he pointed out to us the ſtatue of Guſtavus III. the Princeſs's Palace, the Opera-houſe, and the North bridge, at the ſame time giving a particular account, with the greateſt rapidity, of the ſums employed in the conſtruction of thoſe edifices, and other particulars; when they were begun, and by whom; how they were carried on, accidents that delayed their accompliſhment, and when they were finiſhed. At firſt I took him for a valet de place; but when I perceived that he was ſaluted in a very familiar manner by the gentlemen that paſſed us in the ſtreet, and that all the people, wherever we went to enquire for lodgings, anſwered his queſtions with the greateſt reſpect, and apparent readineſs and deſire to oblige him, I did not well know what to think of my friend. In the morning we were awakened early by a band of military muſic, that did us the honours of the place at the door of our bedchamber. Having a greater inclination to ſleep than to hear their performance, we gave them ſome rix-dollars, and wiſhed them a good morrow: but we were deceived in our calculations; as they found it worth their while, they came again two days after to wiſh us good bye. But as we did not like a continuation of this practice, we ſuffered them to depart without taking any farther notice of their civility. Next day, when we went to preſent ſome of our letters of introduction, we were aſtoniſhed to find that all the gentlemen to whom they were addreſſed were already apprized of our viſit. They were acquainted with the time of our arrival, and with what happened to us ſince; they knew in what ſort of carriage we had come, the route we had taken, where we lodged, who was our lackey, what was our dreſs, &c. &c. Theſe circumſtances did not impreſs us with any great idea of the capital of Sweden; and we anticipated thoſe inconveniences which are uſually experienced in a large capital, but without the pleaſing freedom of living at perfect eaſe, and juſt as one pleaſes, amidſt the obſcurity of an immenſe capital."

Mr. Acerbi deſcribes the Swediſh ladies in a manner which, probably, may lead our readers to ſuſpect that he is himſelf not exempt from thoſe local prejudices, and "narrow ideas" which he ſo loudly condemns in others.

"The ladies of Sweden are, generally ſpeaking, very handſome. Their countenances bear the characteriſtic of northern phyſiognomy, which is an expreſſion of the moſt perfect tranquillity and compoſure of mind, indicating nothing of that paſſion and fire which, to every diſcerning obſerver, is viſible in the features of the French and Italian ladies. As there is but little gallantry or attention ſhewn them by the men, and as they paſs a great part of their time either alone or amongſt themſelves, their converſation, though they are well educated, poſſeſſes but a ſmall ſhare either of variety or intereſt: and of that happy art of ſupporting converſation with vivacity, which ſo eminently diſtinguiſhes our Italian ladies, they are wholly deſtitute. The principal object that employs their time and attention is dreſs; and this anxiety is rather the effect of an ambition to outſhine their rivals in elegance and ſplendour, than the reſult of an eagerneſs to

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pleaſe the men and make conqueſts. They are, however, not free from the imputation of coquetry, becauſe they are certainly fond of admiration and praiſe: they would like to ſee every man at their feet, and would with to be called the belles of the north: but their predominant paſſion is a deſire of public notice and diſtinction. There is not an individual for whom they feel, in their heart, ſuch ſtrong and violent ſentiments of friendſhip, tenderneſs, and love, as are found in thoſe who live in warmer climates."

Of the Swediſh entertainments, and of the paſſionate attachment of the Swedes to cards, we have the following, not very flattering, account.

"The Swediſh dinner parties are expenſive arrangements of ſhew and formality. It will often happen that out of forty or fifty people, who appear in conſequence of an invitation ſent with all poſſible ceremony, and perhaps a week or a fortnight before the appointed day, ſcarcely three or four know one another ſufficiently to make the meeting agreeable. A foreigner may ſtill fare worſe, and have the misfortune of being ſeated near a perſon totally unacquainted with any language but his own. Before the company ſit down to dinner, they firſt pay their reſpects to a ſide table, laden with bread, butter, cheeſe, pickled ſalmon, and *liqueur*, or brandy; and by the taſting of theſe previous to their repaſt, endeavour to give an edge to their appetite, and to ſtimulate the ſtomach to perform its office. After this prelude, the gueſts arrange themſelves about the dinner table, where every one finds at his place three kinds of bread, flat and coarſe rye bread, white bread, and brown bread. The firſt ſort of bread is what the peaſants eat; it is criſp and dry: the ſecond ſort is common bread; but the brown, laſt mentioned, has a ſweet taſte, being made with the water with which the veſſels in the ſugar-houſes are waſhed, and is the naſtieſt thing poſſible. All the diſhes are at once put upon the table, but no one is allowed to aſk for what he likes beſt, the diſhes being handed round in regular ſucceſſion; and an Engliſhman has often occaſion for all his patience to wait till the one is put in motion on which he has fixed his choice. The Swedes are more knowing in this reſpect, and, like the French, eat of every thing that comes before them: and although the different diſhes do not ſeem to harmonize together, yet ſuch is the force of habit, that the gueſts apparently find no inconvenience from the moſt oppoſite mixtures. Anchovies, herrings, onions, eggs, paſtry, often meet together on the ſame plate, and are ſwallowed promiſcuouſly. The ſweet is aſſociated with the ſour, muſtard with ſugar, confectionaries with ſalt meat or ſalt fiſh; in ſhort, eatables are intermingled with a poetical licence, that ſets the precept of Horace at defiance—

"Sed non ut placidis coeant immitia.

"An Italian is not very much at a loſs at theſe feaſts; but an Engliſhman finds himſelf quite uncomfortable and out of his element: he ſees no wine drank either with the ladies or the gentlemen during dinner; but muſt take it himſelf in a ſolitary manner: he is often obliged to wait for hours before he can help himſelf to what he prefers to eat, and when the meat arrives, he generally thinks it not dreſſed plain enough, but diſagreeable from the quantity of ſpices with which it is ſeaſoned. After dinner the ladies do not leave him to his bottle; he is expected to adjourn immediately with them to the drawing-room, where the company, after thanking the maſter and

miſtreſs

miſtreſs of the houſe with a polite or rather ceremonious bow for their good cheer, are regaled with tea and coffee. I have not entered into a circumſtantial deſcription of theſe long dinners, but only given the general outline, that I might not inflict upon my readers that *ennui*, which I confeſs I have myſelf ſometimes experienced when I was among the number of the gueſts. In the interval between dinner and ſupper, which however, from the many hours that are thought neceſſary for the acts of eating and drinking, is not long, there is no amuſement whatever but playing at cards. If you cannot join in this rational recreation, you are abandoned to your fate, and may ſit in ſome corner of the room, indulging in meditation on whatever ſubject you pleaſe.

"I have already noticed the extreme paſſion of the Swedes for cards; an amuſement too faſcinating in all countries, but which in Sweden, eſpecially among the higher orders, ſeems to abſorb every power and faculty of the ſoul. The following anecdote may ſerve to illuſtrate it in a ſtriking manner:—A nobleman of great rank having waited longer than uſual for his dinner, and ſeeing that no preparation was made for it, went down to call his ſervants to an account, and to examine into the reaſon of the delay. He found his houſehold, in imitation of their ſuperiors, deeply engaged at cards. They excuſed themſelves to their maſter by telling him that they were now at the moſt intereſting point of the game; and the butler, who had the greateſt ſtake, took the liberty of explaining the caſe to his excellency, who could not in conſcience but approve his reaſons. However, being unwilling to wait for his dinner till the game was decided, he ſent the butler to lay the cloth, while he himſelf ſat down with the other ſervants, and managed the intereſt of that individual in his abſence."

The great formality and reſtraint which prevail in all the upper circles in Sweden, are aſcribed by our author to the rigid obſervance of forms at the Swediſh court. But this is an aſſertion unſupported by argument; and they might, in our mind, be, with greater juſtice, imputed to the feudal tyranny of the Swediſh nobles, previouſly to the laſt revolution. Of that revolution, and of the laſt king of Sweden, Mr. Acerbi ſpeaks in terms ſtrongly expreſſive of diſapprobation; and when we are told, that "the ruling paſſion of Guſtavus, his ſecret preference of his own fame to the well-being of his kingdom, was ſeen" in his "vigorous preparations for an invaſion of France" which he reprobates as romantic; and compare this with other political reflections ſcattered looſely through the work, we are forced to conclude that Mr. Aberci's *prejudices* have their origin in a much more polluted ſource than his attachment to his native country. Indeed, he appears to us to have aſſociated, during his reſidence at Stockholm, with ſome of thoſe refractory nobles whoſe deteſtable tyranny was exerted for the deſtruction of public order, by rendering at once the regal authority a mere cypher in the ſtate, and the people a mere herd of ſlaves. Mr. Acerbi labours to prove that "during the ariſtocracy" ſcience flouriſhed more in Sweden than it has ſince; but his proofs are moſt curious: viz. that he does "not find any naturaliſt that might be ranked with Linnæus, nor a mineralogiſt of ſuch diſtinguiſhed merit and reputation as Bergmann," &c.; by parity of reaſoning

reaſoning we might condemn the government of George the third, as inferior to thoſe of Elizabeth and Anne, becauſe Great Britain cannot produce any dramatic writer "that might be ranked with" Shakeſpeare, nor a poet "of ſuch diſtinguiſhed merit and reputation" as Pope. He repreſents, with a confidence peculiar to himſelf, Guſtavus the third as "a greater enemy to the Swediſh nation than Charles 12th;" and he does not ſcruple to aſſert that that prince "was willing to root out every ſentiment of honour and to extinguiſh every ſpark of liberty, that he might bear ſway over a herd of ſlaves." And all this abuſe proceeds, ſolely, as far as the reader can collect from theſe volumes, from the conduct of that monarch, in humbling the inordinate pride and in controlling the unbounded tyranny of an ariſtocracy which, this, its apologiſt, is compelled to acknowledge, "was corrupt, venal, and ever ready to ſell itſelf to the higheſt bidder;" adding that "France and Ruſſia purchaſed the men of abilities in the ſenate at no ſmall price; the others were overlooked and diſregarded." And what was the mighty advantage which counterbalanced this abominable profligacy of character and conduct, and the inevitable tendency and real effect of which were "to root out every ſentiment of honour and to extinguiſh every ſpark of liberty, that it *(the ariſtocracy)* might bear ſway over a herd of ſlaves." Why, forſooth, "in that very diſpoſition to venality was contained an incentive to the acquirement of qualities and accompliſhments that might lead to diſtinction!!!" That is, to ſpeak plainly, that the nobles found it their intereſt to cultivate their talents, becauſe they could then carry them to a good market, and ſell them to the enemies of their country! And this is the wonderful advantage which leads a profeſſed philoſopher (for Mr. Joſeph Acerbi has philoſophy conſtantly in his mouth, and on every topic decides in the dogmatic tone of a *modern philoſopher)* to deplore the humiliation of the Swediſh ariſtocracy!

Fortunately we have more authentic accounts of the cauſe, progreſs, accompliſhment, and effect, of the revolution in Sweden in 1772, than any ſupplied by the jejune production of Mr. Joſeph Acerbi;—accounts furniſhed by an eye witneſs, and by a man of undoubted veracity who had the beſt poſſible ſources of intelligence open to him, and no intereſt to conceal or diſguiſe the truth. Speaking of that event, he ſays: "The calm which ſucceeded to ſcenes of trouble and confuſion; the *clemency*, the *wiſdom*, the *impartiality* diſplayed by the KING on the occaſion; the love the major part of his ſubjects bore him, and the admiration in which he was held even by ſuch as had been moſt inclined to oppoſe him; all contributed to render the change he had effected acceptable to the bulk of the Swedes."* Again. "The lower rank of people rejoiced at the de-

* Hiſtory of the late Revolution in Sweden, &c. By Charles Francis Sheridan, Eſq. Secretary to the Britiſh Envoy in Sweden, at the time of the late revolution. P. 310.

ſtruction

ſtruction of a government in which they had no ſhare, and from which they derived no advantages. They beheld with the higheſt ſatisfaction the power of an ariſtocracy, *from which they had experienced only inſolence and oppreſſion*, transferred into the hands of a monarch, who was already maſter of their affections."* Our readers will now judge to which of the two, the monarch or the ariſtocracy, the reproach is moſt applicable, of a wiſh "to extinguiſh every ſpark of liberty, and to bear ſway over a herd of ſlaves." The language of the diet, on confirming this revolution, (of which it ſhould be obſerved, that it was little more than a reſtoration of the ancient form of government, which had been aboliſhed by the ariſtocracy after the death of Charles the 12th) was very different from that of Mr. Joſeph Acerbi; "We perceive," ſaid they, "the ancient liberty and ſafety of the Swedes confirmed;—by this means Sweden has obtained a true king to fill her throne, and all the inhabitants of the ſtate may at preſent, without anxiety, leave the adminiſtration in the hands of a king, to whom it belongs, to govern and to preſerve it; who is king not for his own private advantage, but for that of his ſubjects; and who places his greateſt glory, in reigning over an independent people, and in being the firſt citizen of a free ſociety."†—It might have been expected, that a writer who enters into the minuteſt detail reſpecting the literary and ſcientific inſtitutions of the country, and even deſcends to minutiæ which are not merely unintereſting but tireſome, and better adapted for a "Traveller's Guide" than a book of travels, and who is alſo ſo copious in his comments on political events and characters, ſhould have given ſome account of the moſt memorable tranſaction which has taken place in Sweden, ſince the laſt revolution;—*the murder of the King*. But, to our great diſappointment, we have not found one ſyllable on the ſubject. The motive of ſuch extraordinary ſilence on ſo important an event, we ſhall not attempt to inveſtigate.

Mr. Acerbi does not ſeem to view the preſent King of Sweden with much more favour than his predeceſſor.

"During the whole of the regency the young king kept himſelf in a ſtate of total inſignificance. He never of his own accord appeared before the people, nor did any thing without aſking leave of the duke: it ſeemed as if he conſidered himſelf as nobody during his minority, for the ſole purpoſe of making the regent feel the ſole weight of his authority, when the period ſhould arrive of exerciſing it in its full extent. The leading features in this young prince's character, as I conceive, are an ambition of governing without miniſters, or any interference that might ſet bounds to his abſolute ſway, and a ſincere wiſh at the ſame time to do as much good as lies within the narrow ſphere of his powers and knowledge. Under the influence of two prieſts, and ſtrongly impreſſed with an abhorrence of what is called the new philoſophy, he has become a determined bigot, and

* Ibid. p. 301. † Ibid. P. 315, 316.

hence

hence is influened by a ſuperſtition that throws every poſſible obſtacle in the way of progreſſive improvement. Thoſe two prieſts are Biſhop Fleddin and Biſhop M***. The firſt was the king's preceptor in religious inſtruction: he is a man of no learning, but of an aſpiring temper, and ready to make any ſacrifice to his private intereſt. The religion of Luther, under his auſpices, degenerates into the rites and ceremonies of popery. It is by his advice that the ſoldiers have received orders on Good-Friday to turn the muzzles of their fire-arms downwards, and to have the drums ſlackened and deadened, as at Rome and in other catholic countries. Biſhop M***, in his earlier years was a friend to democracy: he was firſt brought into notice by a treatiſe in favour of that form of government, entitled, *De Democratia Optimo Regimine.** He embraced the eccleſiaſtical profeſſion merely from motives of intereſt; but afterwards became a zealous ſtickler for the moſt abſurd tenets of the groſſeſt ſuperſtition, whether it be that he has in reality become a convert to what he at firſt merely believed *ex officio*; or, as ſome people are inclined to think, from hypocriſy."

The freedom of the preſs is ſaid, by our philoſophical traveller, to be "entirely ſubdued" at Stockholm; but our readers muſt already have perceived the neceſſity of receiving his aſſertions, particularly in caſes which affect his own peculiar notions, cum grano ſalis.

"At preſent a cenſorial commiſſion is eſtabliſhed, which mutilates works, or ſuppreſſes them altogether at pleaſure: and what is ſtill worſe, and unheard of in any other country, when the cenſors have paſſed a work, its publication may be prohibited by the king afterwards. An inſtance of this kind happened during my ſtay at Stockholm, in the caſe of a work, entitled, "Thoughts on the Reſtoration of the Old Monarchy in France." After this ſtatement of facts, it will not be difficult to conjecture the ſituation of the ſciences and of philoſophy in a country where ſuch meaſures are purſued by the government. The contraſt in theſe reſpects between Sweden and Denmark, is ſtrongly marked by the number of journals and other periodical publications iſſuing from the preſs annually in the two countries. In Denmark I reckoned up more than twenty; but as for the neighbouring kingdom, I could never find in the capital, nor in all Sweden, more than two. The periodical publications of Denmark are fraught with the moſt liberal opinions on every ſubject. In Sweden publications are ſtopped without the allegation of any reaſon whatever, or on pretences the moſt frivolous. The Journal, entitled, "Memoirs of the Society for the Improvement of Knowledge moſt uſeful to the generality of Citizens," digeſted and publiſhed by a ſociety of philanthropic individuals, which was held in great eſtimation by the public, was put an end to by the king: and neither the members of the ſociety, nor the editors of the journal were ever able to obtain from his majeſty any account of the cauſe of its ſuppreſſion. Another journal, called *Extrapoſten*, (nearly anſwering to the word Courier) was ſilenced on account of a dialogue which it contained between Luther and the Devil, in which the latter appeared to be too good a logician. In 1798 a royal edict was iſſued, ordering that no periodical writings whatever ſhould be publiſhed without expreſs permiſſion from the

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"* Democracy the beſt form of government."

king.

king. The only two works of the kind that at preſent come out in Sweden are—Journal for Swediſh Literature, and a Collection of miſcellaneous ſubjects for reading.* The firſt is only a catalogue of Swediſh books, with critical remarks. The editor is Mr. Silverſtolpe, a man of conſiderable learning, and of a very ſatirical turn. The ſecond is a work written in a fine ſtyle and manner, and contains many beautiful pieces in literature and belles-lettres, as well as philoſophical eſſays, very free and bold for the preſent times and circumſtances. In this journal the principal writers are, Mr. Herſparre, Mr. Leopold, and Mr. Lehnberg. It would have been ſuppreſſed on more than one occaſion, if thoſe three gentlemen had not poſſeſſed conſiderable credit at court, as well as influence with the cenſors."

Though theſe reſtrictions are certainly not very conſonant with our ideas of the liberty of the preſs, yet ſome allowance muſt ſurely be made for the anxiety of a young monarch whoſe father was murdered by a revolutionary fanatic to impede the deſtructive progreſs of revolutionary writings. The father of Mr. Joſeph Acerbi, who ſeems to poſſeſs a great ſhare of filial affection, has been more fortunate, for he ſeems to have weathered in ſafety the revolutionary ſtorm, and, as we learn from the dedication, lives, in quiet retirement on his eſtate in Italy, "enjoying the contentment of a peaceful life," amidſt ſurrounding deſolation, and "occupied," like the late Duke of Bedford, "in the advancement of agriculture, that *nobleſt art*, that trueſt ſource of national wealth and beſt contributor to human felicity." Our traveller, therefore, may not entertain the ſame apprehenſions as are entertained by the King of Sweden; and, being wholly exempt from *bigotry* and *ſuperſtition*, may not fear any evil conſequences from the triumph of the devil over a religious reformer. We do not, however, exactly ſee, how "the ſituation of the ſciences and of philoſophy" is affected by this exertion of power in reſpect of political publications. But we ſhall leave Mr. Acerbi to ſettle that point with his brother philoſophers of the National Inſtitute at Paris, who have the happineſs to live under "the mild and equitable government" of *liberty* and *equality*.

"There is *nothing more curious*,"—obſerves our traveller in a ſubſequent chapter, where, for what purpoſe it is impoſſible to conjecture, unleſs it be for that of informing the world that the "faſhion of patronizing literature and ſcience was imported into France from Italy," he gives a ſuperficial account of the eſtabliſhment of academies in *France*,—"in a philoſophical *or more important* in a political point of view, than to trace the mutual influence of events on opinions, and opinions on events. Their action and re-action on one another, the degree and manner in which various tenets and habits of thinking affect the conduct of individuals, is impoſſible to aſcertain, nor, if it were poſſible, would it be worth while to enquire."—

"* Laſning i blandade amnen.

Thus

Thus it is impoſſible to aſcertain, and would not be *worth while* to enquire into, were the impoſſibility removed, *that* which, we are aſſured, conſtitutes one of the moſt curious and the moſt important objects of philoſophical and political inveſtigation!—We begin to fear, our readers will conclude that Mr. Joſeph Acerbi is *a very young philoſopher* indeed!

On his viſit to the "cabinet of models, or repoſitory of machines," at Stockholm, our traveller's "inſpection influenced him to remark, that many mechanical inventions and improvements, which are produced to the Engliſh nation as new, may be found to have originated in Germany, and to have been previouſly known in Sweden. This ſhould put the people of England on their guard not to betray their ignorance in giving approbation and patronage to things that are borrowed from other nations, and held out to them as inventions."—It *may be* ſo; but, as our traveller has not condeſcended to ſpecify any one ſuch invention ſo ſtolen from a foreign country, we cannot conclude that *it is* ſo; neither, admitting the caſe to be ſuch, do we ſee why Engliſhmen ſhould be cenſured for their ignorance of the contents of a Swediſh cabinet, nor for affording approbation to what they find to be uſeful, merely becauſe it is not, or rather becauſe, it *may not* be, the invention of their own country.

A ſingular kind of charge is preferred againſt our countryman, Mr. Coxe, for being leſs communicative than inquiſitive when employed in collecting materials for the compoſition of his work, in ſome of the northern countries. No doubt the Swedes found Mr. J. Acerbi much more communicative, and much more entertaining.

"It is a juſt tribute to Mr. Coxe, and which I readily acknowledge, that he at this day poſſeſſes in Sweden the reputation of an indefatigable enquirer and collector of every poſſible information on a variety of ſubjects. Whatever he could learn from any one he noted down in his journal, under ſome head or other. If among the maſs of materials which he thus gathered, there were ſome that had already met the public eye, it muſt not be thought that Mr. Coxe publiſhed them again as a plagiariſt or compiler; but it aroſe from his not knowing, or from overlooking their exiſtence in the literary world. The republication of them, by confirming what others had noticed before him, gave an additional value to his work, which is one of the richeſt miſcellanies that ever has appeared under the name of travels. This teſtimony to the induſtry of Mr. Coxe, it would be ungenerous in me to withhold; although I, as well as all other travellers who came after him, ſuffered, in thoſe places where he had been, ſome trifling inconveniencies from the ardour of his zeal in purſuit of information. I was told by different perſons, that his eagerneſs and impatience to obtain inſtruction on ſeveral points of public economy, for the improvement of his ſtatiſtical tables, was ſo great, that he was always ready to put queſtions, but never to anſwer any. The Swedes naturally expected that a ſtranger would contribute to their entertainment, as they were willing to facilitate his labours: but Mr. Coxe, I was told, declined all free and communicative converſation, and was intent ſolely on his own private views of making a publication. He did not heſitate to requeſt gentlemen to collect materials

materials for him, and to favour him with their ſtatements in writing. All this might be excuſable, and even laudable in a philoſopher, yet it was not quite ſatisfactory to the people whom he viſited: they wiſhed to have their own curioſity in ſome meaſure gratified, by an interchange of information: they expected ſomething more from the reverend Engliſh traveller than to undergo a mere examination. Theſe things were frequently mentioned to me, as ſoon as the firſt civilities of reception had paſſed, and I conſidered it as a premonition to myſelf, and did not fail to take the hint, as my readers will readily conceive and believe, from the paucity of ſtatiſtical ſubjects that I have touched on, in compariſon with the various and preciſe details of Mr. Coxe. This hint, which I took myſelf, I throw out for the benefit of future travellers.

"The ſtate of Sweden, and particularly that of the capital, has left this general impreſſion on my mind, that a greater progreſs has been made in the ſciences and arts, both liberal and mechanical, by the Swedes, than by any other nation ſtruggling with equal diſadvantages of ſoil and climate, and labouring under the diſcouragement of internal convulſions and external aggreſſions, from proud, powerful, and overbearing neighbours. Their commerce, all things conſidered, and their manufactures are in a flouriſhing ſtate. The ſpirit of the people, under various changes unfavourable to liberty, remains yet unbroken. The government is ſtill obliged in ſome degree to reſpect the public opinion. There is much regard paid to the natural claims of individuals; juſtice is tempered with mercy, and great attention is ſhewn in their hoſpitals and other inſtitutions to the ſituation of the poor and hopeleſs. From the influence of the court among a quick, lively, and active race of men, private intrigue and cabal have, to a great degree, crept into every department of ſociety; and this is what I find the greateſt ſubject for blame, or of regret, in ſpeaking of that country. The reſources of a ſtate are chiefly three; population, revenue, and territory. The firſt two are not conſiderable in Sweden; the laſt is great in extent, though not ſo in its immediate value: but the vaſt extent of territory itſelf is an object of importance. Land and ſeas, however ſterile and rude, conſtantly become more fertile and uſeful, as the courſe of ſcience and art advances—as the French ſay, "Toujours va la terre aubon." Art ſubdues natural difficulties and diſadvantages, and finds new uſes for materials of every deſcription: and, finally, it may be juſtly obſerved that, in the very rudeneſs of the natural elements, and in their poverty, the Swedes have a pledge and ſecurity for civil freedom and political independence.

"It is deemed a very great calamity in Sweden, and one not leſs heavy than a bad harveſt, if the winter be ſuch as to prevent the uſe of ſledges, becauſe it is by means of theſe that bulky commodities, namely, iron, wood, grain, and other articles, are conveyed from one place to another. Winters, however, ſo mild that ſledges cannot be uſed, ſometimes will happen; then the communication is limited, and commercial intercourſe confined: for the highways are by no means ſufficient for the purpoſes of travelling and carrying goods; whereas, with a ſledge you may proceed on the ſnow, through foreſts and marſhes, acroſs rivers and lakes, without any impediment or interruption. It is on account of this facility of tranſporting merchandize over the ice, that all the great fairs in Sweden and Finland are held in the winter ſeaſon. Nor is it an uncommon thing for the peaſants to undertake journeys, with whatever they have got for the market, of three or four hundred Engliſh miles. They have been known to travel with their ſledges about two hundred miles in ten or twelve days."

Our traveller left Stockholm on the 16th of March, 1799, on his arduous journey to the North Cape, through which we propose to accompany him, in a subsequent number.

(To be continued)

An Enquiry into the Nature and Effects of the Paper Credit of Great Britain. By Henry Thornton, Esq. M. P. 8vo. Pp. 320. 7s. Hatchard. 1802.

NO inconsiderable alteration in the minds of men has taken place, during the latter part of the last century, with regard to this particular, the importance of secrets and mystery. Formerly hardly any handicraft trade was so mean as not to have its secrets, upon which the artisan prided himself, and for the disclosure of which he exacted a premium, under the title of apprentice service, and apprentice fee. As for the higher transactions of mankind, they were so overrun with secrets, as to be thought an unfit subject for the contemplation, or discourse, of any but the initiated few. Mysteries of state were thought the most profound and subtle thing in nature, and the whole lives of men of the greatest abilities were deemed hardly sufficient to become acquainted with them. Even such an operation as banking was involved in mystery, and the secrets of the craft were carefully kept by the banker, and revered by the rest of mankind. The whole system of secrets is now so completely exploded, that hardly any body professes them, except the makers of quack medicines, or the inventors of washes for the skin, and compositions for blacking of shoes. In almost every trade even some professor of the trade itself has come forward and liberally explained to the world what he knew concerning it. Nay, the very men who have made inventions in the arts and manufactures have much more frequently imparted them, for the good of the public, than kept them up for their own private emolument.

In pursuance of this laudable example, we have here a book, written to explain the nature of banking, by one of the greatest bankers in the world. And though we cannot say that the business is yet so well or so fully explained as we wish to see it, it must not be denied that Mr. Thornton has contributed a good deal to improve the knowledge of the public in the subject of banking, both by adding to their knowledge of facts, and rendering their notions more precise.

The knowledge of Mr. Thornton in the professional details of banking, in the business of the desks, and of the directors rooms, from the nature of his situation, was not to be doubted. But it was not, before this, known, that he possessed such enlightened and accurate views, concerning the grand, philosophical principles of commerce, and commercial credit. It is yet but a short period since this important class of the transactions of mankind became a subject of speculation to the philosopher. It is not little, however, which he has

has already done. He has traced the origin of theſe tranſactions up to the ſimple and original principles of our nature; and he has aſcertained ſeveral of the general laws according to which it is their nature to be conducted. It was not, however, to be expected that the ſcience of the complicated tranſactions of commerce could be brought to perfection at once. The men who have already done ſo much good to the world by the light which they have thrown upon this ſubject, have certainly left a great deal to be done by their ſucceſſors. There is a number of circumſtances too which cannot be ſufficiently known to the mere philoſopher, which may limit, and ſometimes even overthrow his general concluſions, and which the man who is thoroughly acquainted with them from practical intercourſe, is alone perfectly fitted to explain. The philoſopher poſſeſſes many important advantages over the man of practice, and the man of practice poſſeſſes not a few advantages in this ſubject over the philoſopher, and it can be brought to perfection only by the united labours of both. It is indeed peculiarly fortunate in ſuch a ſubject when a man appears, who unites the qualifications of both. And it is no more than juſtice to Mr. Thornton to ſay that he does ſo in no mean degree. It is to be hoped, from the knowledge which Mr. T. ſhews that he poſſeſſes concerning the ſubject of commercial credit, and the banking ſyſtem, its organ, that this is not the laſt, nor the beſt production which we have to expect from him. A book written by him, not as a political pamphlet, or for an occaſional purpoſe, but ſimply to explain as fully as poſſible to the common apprehenſion of mankind, even the practical details of banking and of paper credit, as well as its general principles, in ſhort a complete didactic treatiſe upon the ſubject by a man completely acquainted with it would be, in our opinion, a very important preſent to the public.

The objections which the critic might make againſt the *compoſition* of this book are not few, nor ſmall embelliſhment on ſuch a ſubject may be ſo well ſpared, that it is better abſent. But it is not always that Mr. T.'s ſtile is a model either of purity, or perſpicuity. We do not think it, however, fair to make this a ſubject of faſtidious remark in the caſe of a man whoſe life has rendered the accurate ſtudy of compoſition impoſſible. And Mr. T. does not write like a man who wants either education or good ſenſe. A good deal of the obſcurity too which is complained of in the book, ariſes neither from the defect of the language, nor from want of clear ideas in the author, for in general his ideas are abundantly clear, but from a defective arrangement of thoſe ideas. It is very rare, indeed, that the man who has been accuſtomed to manufacture his thoughts only for his own ſake, and without an immediate view to tranſmit them in the moſt effectual way into the minds of others, poſſeſſes the ſecret, becauſe he has not been obliged to ſtudy it, of that *lucidus ordo*, which is ſo great an inſtrument both of perſpicuity and of perſuaſion. It were often, for this reaſon, to be wiſhed that men of buſineſs, who have the ability, and the inclination, to give the world inſtruction

reſpecting their peculiar occupations, would aſſociate with them the labours of ſome man, who makes literature his profeſſion, and poſſeſſes in a greater degree than men of buſineſs can be expected to do, the art of arranging materials, and communicating ideas with perſpicuity and pleaſure. A much more general and rapid currency would commonly, by this means, be communicated to their inſtructions.

The three firſt chapters of this book contain an account of the origin, and foundation of paper credit, of its neceſſity, and of the different kinds of paper which make part of the circulating medium. No author has yet explained theſe ſubjects ſo diſtinctly as Mr. T. has here done; and not a little he has contributed to give the public preciſe notions concerning them. As ſoon as the ſyſtem of barter and traffic paſſes beyond the ſimpleſt caſes uſed by men in the rudeſt ſtate, it is impoſſible the exchanges of one commodity for another can always be made from hand to hand; it muſt often happen that I may be willing to give a commodity to you to-day, for one which you can only give to me to morrow or next day. I truſt you in the mean time. Here then is the origin of commercial credit. It is abſolutely neceſſary to carry on the exchange of commodities among mankind. And the more numerous and complicated theſe exchanges become, the more extended muſt be the commercial credit which accompanies them. Paper credit, Mr. Thornton very juſtly remarks, is only a particular way of expreſſing that fundamental credit, which is unavoidable in commercial tranſactions. It is, beſides, the moſt convenient mode of expreſſing commercial credit, which has yet been deviſed. And they who inconſiderately aſſert that paper credit ought to be aboliſhed, have one of theſe two things to perform; either to ſhew that commercial credit can be aboliſhed, or to point out a more convenient mode of conducting that credit than by paper expreſſions of it. It is true, however, that paper expreſſions of commercial credit give an opportunity, and a temptation, to extend farther that credit, than the nature of commercial tranſactions abſolutely requires. The proper queſtions then, which ariſe on this ſubject, are, whether this extenſion be a good or an evil? to what amount? and what are the means of reſtraining it within proper bounds? It does not appear to us that Mr. Thornton had ſtated to himſelf with perfect preciſion what was the real object of his enquiries; and from this chiefly ariſes any appearance of confuſion or oſcitancy which is in his book. He has contributed, however, no inconſiderable ſhare of materials for the reſolution of theſe queſtions. And if, after his example, every perſon who is able to add any thing to our knowledge of the ſubject, would generouſly do it, difficult as the queſtions are, we ſhould probably in no long time reach ſome fixed concluſions concerning them.

The different kinds of paper, which conſtitute paper credit, are, properly ſpeaking, Mr. T. thinks, only three; bills of exchange; promiſſory notes; and notes of bankers payable to bearer on demand.

Mr.

Mr. T. has here corrected an ambiguity of expreſſion, or a confuſion of ideas, which has hitherto been univerſal, and has even got into the books of our beſt authors. In general the laſt only of theſe three kinds of paper is ſpoken of as circulating paper. We often, however, extend the expreſſion to all the three, and draw our concluſions ſometimes according to one meaning of the expreſſion, and ſometimes according to another. Mr. T. has ſhewn that all three are included in the circulating medium, and he has diſtinctly explained in what variety of ways, and with what difference of rapidity they reſpectively paſs in the circulation. As to the excluſion of thoſe kinds of paper from the circulating medium, bills of exchange and promiſſory notes are things without which, or ſomething equivalent, commerce could not be carried on: the queſtion, therefore, is reſtricted to notes payable on demand, or at leaſt to this, and another, whether bills of exchange ought to be diſcountable or not?

After theſe explanations Mr. T. proceeds no farther in the general inveſtigation of paper credit, and attempts not to aſcertain any principles by which it ought to be regulated. He ſteps aſide immediately to the Bank of England, and almoſt the whole of what follows in his book is employed to prove that it was no extraordinary emiſſion of paper by the bank, or extenſion of their loans, which led to the late ſuſpenſion of their caſh payments; and that no blame belongs to the directors on account of that event, an event which was owing to cauſes over which they had no controul. In the title of the fourth chapter, which is the firſt on this part of the ſubject, he announces an account of the nature of the inſtitution of the Bank of England. Whether Mr. T. meant to addreſs himſelf to men of buſineſs only, who are already acquainted with the ſubject, we know not, but it is only to them that here he can eaſily be intelligible; and this is one of the chief objections which lies againſt the book both in this and in other places. His account of the Bank of England conſiſts of the following obſervations, and in the following order: That London is the great theatre of money tranſactions for the whole of the kingdom, bills being drawn on it from every part of the kingdom, while none, or next to none, are drawn by it upon the country;—that the bank has a capital of twelve millions, with four millions of undivided profits, or ſavings;—that it is quite independent of the executive government, the meaning of which muſt be that the bank may be inſolvent, and the credit of government remain, and government may become bankrupt, and the ſecurity of the bank remain;—that it lends a large proportion of its funds to government, in the ſame way only, though to a larger amount, in which it lends to a merchant. Thus far goes the account of the inſtitution. Then follow ſome concluſions. The bank lends ſo much to government, only becauſe they are the two greateſt money dealers, and becauſe great dealers always find it moſt convenient to deal with one another. This does not affect the quantity of aid afforded to merchants, becauſe if the bank of England lent leſs to government and more to

the merchants, the other bankers would lend more to government, and conſequently would have leſs remaining to lend to the merchants. It is not ſervile dependence, therefore, in the directors, but convenience and profit which makes them prefer government for a debtor; that for this reaſon it is not to be feared they will ever extend their iſſues in favour of government too far;—that government has no temptation to require them, all which it could derive from the bank, by an extraordinary emiſſion of paper, bearing ſo inconſiderable a proportion to its wants, and it being ſo very eaſy for it to raiſe much greater ſums from the nation;—that the bank of England has no reſemblance to the government banks on the continent, the governments there being the bankers, and the credit of government the banking capital; whereas the bank of England has for capital the independent property of individuals, and is managed by its private directors, exactly as any other bank in the country;—that the proprietors of the bank of England being men, whoſe ſtake in the country is out of all proportion greater than their ſhare in the bank, it is impoſſible they can be led, from any view of bank profit, to countenance meaſures injurious or dangerous to the credit of the country. Some more general obſervations are preſented next; that gold coin is chiefly uſeful as a ſtandard by which the value of bills and paper money may be regulated; that the great object of care is that coin ſhall exactly accompliſh this end; that one neceſſary mean of making it do ſo, is, that there ſhall always be a ſupply of gold in the country to exchange for paper; that this ſupply may be leſs or more, not only according to the quantity of commercial tranſactions, but according to the degree of knowledge generally prevailing reſpecting the nature of paper credit, and according to the degree of confidence in it; that this ſupply ſhould always be ſufficient to provide for the common and leſs important fluctuations, and likewiſe for the two following contingencies, an unfavourable balance of trade, and the extraordinary demand of any ſudden alarm at home. Then follows part of the hiſtory of the late ſuſpenſion. An unfavourable balance of trade had for ſome time prevailed againſt England, and drained the bank of its guineas. At this time an alarm from the fear of an invaſion produced the failure of ſome country banks, a great demand upon the bank of England for guineas, and great diſtreſs in the metropolis for want of notes, money bringing intereſt at a rate of ſixteen or ſeventeen per cent. per annum; the bank leſſened the number of its notes with a view to bring back guineas. Then ſucceeds a long diſcuſſion to prove that the bank can never reduce the number of its notes greatly below the ordinary ſum; it is as follows: All the larger payments in the metropolis are effected through the bankers; the notes in their hands form a large proportion of all the circulating notes in the metropolis; theſe are almoſt entirely bank of England notes; a certain average quantity of notes is thought by the bankers neceſſary to be held in their hands to ſecure the punctuality of their payments; it is their intereſt to hold as few as poſſible,

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and the ſkill ariſing from their immenſe practice has enabled them to introduce the greateſt economy in this reſpect. The ſmalleſt quantity of notes, therefore, which is conſiſtent with punctuality of payments, is employed in the circulation of the capital, and any conſiderable diminution could not fail to produce diſtreſs; any deficiency in the punctuality of the payments of the metropolis is attended with much more ſerious conſequences than in any place elſewhere, being, the larger proportion of them, for ſums of ſuch magnitude, any want of punctuality in the payment of which is regarded as an act of inſolvency. A general inſolvency in London muſt produce the ſuſpenſion of confidence, the derangement of commerce, and the ſtagnation of manufactures throughout the country. Here an objection is taken up, that diminiſhing the number of notes would cauſe our merchants to import gold. It would only cauſe any merchant to import gold, if it ſhould become profitable. It is profitable, ſays Mr. T. to import gold, generally ſpeaking, only when the value of the goods ſent abroad exceeds the value of the goods brought home, and the difference is imported in gold. The difficulties ariſing from the diminution of the means of making payments, he endeavours to prove, would have no tendency to make the value of the goods we ſend abroad exceed that of the goods brought home, but rather the contrary tendency: he concludes, therefore, that to diminiſh the notes of the bank of England would not bring into the country at leaſt an immediate ſupply of gold.

He next ſhews that the maintenance of any number of notes in circulation, however ſmall, is ſufficient to drain the bank of any number of guineas, however great, if payment of the notes ſhall in conſequence of alarm, be always demanded in gold, and if they ſhall be iſſued as loans for bills diſcounted; the bank by this means poſſeſſing bills payable to itſelf equivalent to all the guineas it had iſſued in payment of its notes, together with all the intereſt due upon them. This is a hardſhip to which that inſtitution which provides the medium of circulation for the country in the laſt reſort is ſubject, and from which the other banks and traders are exempt, becauſe they have it always in their power to have recourſe to that inſtitution. For theſe reaſons Mr. T. is of opinion that the limitation to ſuch a degree of the number of bank of England notes was one cauſe of the run upon it for guineas, and that an extenſion of its notes would have leſſened that run. He goes on to remark, that the loans afforded by the bank to government did not cauſe its diſtreſs, becauſe government pays its debts to the bank not in guineas but notes of the bank; that commerce would receive no more encouragement by the bank of England notes being ſent into circulation by loans to the merchants, than by loans to the government; becauſe many merchants would borrow from the bank only to buy exchequer bills; becauſe if the private borrowers were taken away, and government left to the other bankers, it would be ſupplied by them; and becauſe even the private lender, who advances his money to government, is

by that means prevented from giving it to his banker, or ſome other trader, who would make a profit by the uſe of it; and thus the ſame ſum is withdrawn or withheld from trade by a loan to government, by whomſoever you ſhall ſuppoſe that loan to be advanced; that the amount of the whole loans of the bank of England, at the time of ſtopping its caſh payments, was unavoidably not leſs than it was, and probably was too little, becauſe the loans are made to maintain the notes in circulation, not the notes iſſued for extending the loans; becauſe the loans are thus in proportion to the notes, and the notes were at that time conſiderably leſs in number than uſual, and that number too ſmall: that there is, however, another circumſtance beſide the maintenance of the number of its notes which affects the loans of the bank of England, the increaſe or diminution of its gold, its loans increaſing equally to the gold which departs from it, and decreaſing equally to the gold which comes in: that this ariſes from two circumſtances in the peculiar ſituation of the bank, the difficulty it finds in procuring ſupplies of gold, and the neceſſity it is under of maintaining the quantity of its notes: that the government in reality committed no injuſtice when they interfered to prevent the bank from fulfilling its engagement to any individual, becauſe it is to be obſerved that the number of debtors in the nation is equally great as the number of creditors, that every creditor is in general a debtor too, and that it is not fair that a ſmall number of individuals, from any alarm, ſhould be allowed to throw the country into diſtreſs which extends to almoſt every one, and which it is the intereſt of almoſt every one to avert.

We have given ſo very full an analyſis of this chapter, becauſe it is, in reality, the ſum and ſubſtance of the whole argument; becauſe it was the beſt means we could employ to make our readers obſerve the ſtrange order in which the remarks of the book, in themſelves moſt frequently both ingenious and ſolid, are thrown together; becauſe too, ſuch an analyſis, we are ſure, will be of no little ſervice to enable perſons, not very converſant in the ſubject, to join together the diſtant parts of the long and intricate diſcuſſion, and to comprehend the whole; and laſtly, becauſe the ſubject is of ſo much importance that we thought it our duty to call to it in a particular manner the attention of our readers. The remarks we might make on the reaſonings and concluſions of the chapter, which would often be intended to explain and ſtrengthen, ſometimes to limit, and ſometimes to controvert, would require a ſpace equal to the book itſelf to make them intelligible. We muſt therefore entirely leave them alone. The account of what follows in the book ſhall be kept within as narrow a compaſs as poſſible.

In the next chapter is explained the way in which an unfavourable balance of trade draws gold out of the country, how it raiſes the market price of gold above the mint price, and what effect that has upon the bank. It is inquired whether the idea of Dr. Smith be right, that the exceſſive iſſue of notes by the bank is the cauſe of raiſing

raiſing the market price of gold above the mint price. The concluſions are, that it may be ſo raiſed without any exceſſive iſſue; that a diminution of notes has a tendency to lower it, but that diminution may produce a multitude of inconveniences; its operation is a conſiderable time in being felt abroad, and it may increaſe the demand for gold at home to a greater degree than it diminiſhes the demand from abroad. The probability is aſſerted that gold will return, and the beſt means of procuring that return is to leave things to themſelves. It is ſtated that the ſame circumſtances exiſting at the occaſion of the renewal of the ſuſpenſion, which originally produced it, the renewal was equally neceſſary with the original act.

The chief ſubject of the following chapter is the enquiry, whether the bank was to blame, in not having a larger proviſion of gold in ſtore. This inquiry leads to a concluſion which we are perſuaded Mr. T. did not mean to ſuggeſt, that the twelve millions of capital of the bank, which are lent to government at three per cent. ought not to be permitted to be held by government; becauſe the bank muſt carry on its buſineſs, ſo as, like every other trading company, to make a profit; this muſt be ſomewhat higher than the current intereſt of money, let us ſay ſix per cent.; on its twelve millions of capital it gets only three per cent.; it muſt therefore lend out ſuch a quantity of its diſpoſeable effects as to produce this profit; and the more it is obliged to lend out, the leſs it can retain in its coffers. in bullion or coin; the true method therefore of enabling it to retain more gold, is to reſtore to it its twelve millions, the one half of which it might keep in its coffers in gold, and by trading with the other half make a profit equal to the intereſt it draws for the whole at preſent. No attempt is made by Mr. T. to define what is the quantity of gold which ought to be kept in ſtore by the bank. He only ſays that no perſon unacquainted with the affairs of the bank can be capable of pronouncing a clear judgment. This is rather cutting the point too ſhort; and we ſhould have been obliged to Mr. T. who is acquainted with theſe affairs, and who has done us the favour to undertake to explain them to us, to have given us his judgment.

The nature of country banks is next explained very diſtinctly; and ſeveral very important obſervations follow on the advantages of theſe inſtitutions, and the evils at the ſame time which they are liable to produce; they render more frequent thoſe alarms which leſſen the confidence in paper credit, drain the bank of England of guineas, and produce the diſtreſs which the diminution of the circulating medium occaſions; and they have a tendency to produce a depreciation of paper money. Paper, Mr. T. ſtates, fluctuates in price like any other article, falling when the ſupply is greater than the demand, and riſing when the demand is greater than the ſupply. A low price of paper, at the ſame time, is equivalent to a high price of all other articles, to which it furniſhes the medium of exchange, and a high price of paper is equivalent to a low price of all other commodities. It is by raiſing the price of commodities, Mr. T. thinks, that an

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exceſſive iſſue of paper raiſes the market price of gold above the mint price. The high price of our commodities leſſens our exports and encreaſes our imports, till the balance of trade turns againſt us, and along with it the courſe of exchange. A low ſtate of our exchange implies a low valuation of our money. Dr. Smith's account of the exceſs in the market price of gold above the mint price is clearly ſhewn to be imperfect. We wiſh our author had explained ſomewhat more particularly, what is certainly true, but what is not in general at all underſtood, that the paper of the bank of England is that which regulates the quantity of paper of the country banks. As far as we know Mr. T. is the firſt who has told this in print; it is of great conſequence that the point ſhould be diſtinctly underſtood; but any one who is not pretty familiar with the language and the combinations of ideas of commerce, will not eaſily ſee, from Mr. T.'s account, how the effect happens, nor yet with what exception of caſes it is to be expected.

The effect of an exceſſive iſſue of paper to raiſe the price of commodities, to ſink its own value, to hurt the balance of trade, and to produce an exportation of gold, is reſumed in the next chapter, under form of an anſwer to objections, and is ſtill more minutely explained, and the fact more ſtrongly enforced. The value of bullion compared with that of the circulating medium, is the proof of the too high or proper emiſſion of paper in any country. He proves that the proper limitation of the buſineſs of the bank of England, even in extending loans, has no tendency to fix itſelf, and that the bank is under the neceſſity of impoſing reſtrictions upon itſelf. It is completely proved by theſe diſcuſſions of Mr. T. that there is a point of limitation of the bank of England notes and credit, which is prejudicial: that there is likewiſe a degree of emiſſion which is dangerous. The important ſubject which remains then is to lay down as exact rules as poſſible to determine what is that middle point of propriety in every ſtate of the mercantile tranſactions of the country. Mr. T. has not attempted this; but he has thrown ſo much light upon the ſubject as forms a good preparation for the attempt.

The laſt enquiry in this book reſpects the influence of paper credit in raiſing the price of commodities. As far as it affects their bullion price, it is a riſe equal to all countries, as well as to that in which the paper is iſſued. And even their current price, that is, their price in the circulating medium, is raiſed above their bullion price, not by the emiſſion of paper alone, but by every thing which affects unfavourably the ſtate of exchange.

The Hiſtory of Ilium, or Troy; including the adjacent Country, and the oppoſite Coaſt of the Cherſoneſus of Thrace. By the author of Travels into Aſia Minor and Greece. 4to. Pp. 168. Robſon. 1802.

WE ſhall not think it neceſſary to detain our readers with a very long account of this book. The ſubject is not very intereſting

ing to moſt people, and all that moſt curious enquiry concerning it, with which we have been ſo liberally treated of late does not appear to us to be very uſeful. As the title announces, the preſent performance is ſimply a hiſtory of Troy: with but little, if any, mixture of thoſe controverſial diſcuſſions, which even Troy has amply furniſhed. The author begins with the earlieſt accounts, which we have in ancient authors, of this region and its inhabitants. And he has collected, with great induſtry, all the notices concerning the ſubject, which are found ſcattered in different books, from the time of Homer, till the country became part of the Turkiſh empire.

In our opinion, in which however we know we ſhall not meet with a univerſal concurrence, the labour, thus employed, was not very profitably expended. We have already expreſſed our opinion that the queſtion concerning the very people and the city, which form the ſubject of the poems of Homer, is but one of very ſecondary importance. Surely, however, when you have paſſed below the period of his poems, and have no other writings which can be elucidated by ſuch enquiries, it is ſcarcely worth while to take much trouble to know every minute accident which happened in a ſpot of ſo little moment in the hiſtory of the world as the region of the Troad has been, ever ſince the Grecian ſhips ſailed from its ſhores. The leading facts reſpecting its hiſtory are known to ſchool-boys. And after all the labour which this author has ſpent, and it is not a labour of a kind for which every man is qualified, the world will not find itſelf much wiſer for his inſtructions.

We thought the reproof extremely juſt and ſeaſonable, which, on the occaſion of the Greek verſes produced to the public by ſome of our ſcholars, was adminiſtered, by an author of great reputation a few years ago, to men of learning, who employ their talents and their time on ſubjects of no importance. In truth, hardly any thing is more to be regretted. And no occaſion ſhould be omitted of warning them againſt it. To men who excel in the knowledge of ancient literature, this caution ſeems to be very neceſſary, ſince, if we may judge from experience, they have a particular propenſity to fall into this error. We willingly claſs our preſent author among the men of this reſpectable deſcription, becauſe he muſt have read a great many ancient books, and becauſe the foible of the tribe has adhered to him.

We have only further to remark, that the compoſition of the book is not very ſkilful. It is a very particular ſpecies of defect too which exiſts in it. The words are, in general, not ill-choſen; nor are the phraſes bad; ſo that the members of the ſentences, taken by themſelves, are not often exceptionable. But thoſe members are, on many occaſions, ſo oddly joined together, as to make the ſentences both obſcure and aukward. The cauſe of this fault, we think, may be eaſily pointed out to our author. He is greatly converſant, as ſhould appear from the direction of his ſtudies, with the authors of ancient Greece and Rome; and their ſtructure of ſentences is that which is moſt familiar to his ear. The relation which is conſtantly

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ſhewn by the inflections between one part of the ſentence and another, however diſtant, made it eaſy in thoſe languages to join a great number of members together in one ſentence, and inſert parenthetical members in the heart of others, without embarraſſment or awkwardneſs. Our author has inconſiderately fallen not a little into the ſame taſte in the work before us. But in our language, which is void of inflection, and where juxta-poſition alone, in moſt caſes, points out the relation of one word to another, ſuch a ſtile does not anſwer. It fails both in perſpicuity and grace.

We think it neceſſary to exhibit a few examples of the faults which we condemn. In page 66 is the following ſentence:—"The Mittyleneans, to whom the territory belonged, ſent a fleet to regain Sigæum; and Pittacus, afterwards elected their tyrant, one of the ſeven celebrated ſages of Greece, had no ordinary antagoniſt in Phryrno, the Athenian general, a conqueror in the Olympic games, who challenged him to ſingle combat; but, proving victorious, the place was recovered." According to Engliſh conſtruction the united adjectives, *proving victorious*, ſhould belong to the neareſt nominative, that is *who*, and then the meaning is directly contrary to what the author intends. Upon ſtopping to enquire what the meaning ſhould be, we find theſe adjectives belong to a nominative at the beginning of the ſentence, with ſeveral members and nominatives intervening. Again, p. 48 "When Xerxes arrived at Seſtos, Artäyctes was the Perſian governor of that diſtrict; in which was the city Elæus, and near it Proteſilcon, or the barrow of its patron-hero Proteſilaus, with his ſhrine and temple, which was rich in phials of gold and ſilver, in braſs, raiment, and other offerings of great value; as alſo his ſacred portion, or the land allotted to him for its ſupport." By the conſtruction of the latter part of this ſentence, the meaning ſhould be, that the temple was rich *in his ſacred portion, or the land allotted to him for his ſupport*, as well as in phials of gold and ſilver, in braſs, &c. We ſhall next give a ſpecimen of his long ſentences, p. 74. "What places were depopulated to increaſe the number of Ilieans we are not told; but Antigonus had tranſferred to Alexandria the Scepſians, Cebrenians, and Neandrians, the inhabitants of Colonæ, Chryſa, Lariſſa, and other inconſiderable towns and ſtrong holds in that neighbourhood, and had annexed to it their reſpective territories; *alſo* whether it was he or Lyſimachus who inſtituted games at Ilium, according to the deſign of Alexander, is not mentioned; but Lycon of Troas, as Alexander was alſo called, a celebrated ſchoolmaſter at Athens, and famous for his eloquence, was ſaid, not long after, to have contended in his own country, and as a wreſtler, and as a thrower of the ſphere or bowl, at the Ilian games." Such ſentences as this are to be met with in every page of the book, and it is ſcarcely poſſible for one, which does not offend againſt the rules of ſyntax, to be more exceptionable. It is ſo diſjointed, long, and confuſed, as to be inconſiſtent not only with elegance but perſpicuity. Conjunctions can never unite except either contiguous words,

words, or contiguous members; but when we aſk what the *alſo* in the middle of this ſentence is intended to unite with the member at the head of which it ſtands, we find it cannot be either the contiguous word or the contiguous member; we are obliged to paſs over the long member preceding, and find at laſt that it is intended to unite the very firſt member of the ſentence with that at the head of which it ſtands, two members from one another the diſtance of an ordinary ſentence. In the laſt part of the ſentence, the parenthetical member, *as Alexandrea was alſo called*, inſerted between two ſubſtantives agreeing with one another in caſe, interrupts the progreſs of the ſentence, and obſcures the meaning. In the member "*and as a wreſtler*," the and is not only uſeleſs but implies ſomething not meant. When it is firſt ſaid that Lycon contended in his country, and then it is added, *and* as a wreſtler, the meaning ought to be, that firſt he contended in ſome general way not mentioned, and then, after that firſt contention, contended next as a wreſtler, and ſo on. Take another ſhort ſentence, p. 77. "Antiochus, ſon and ſucceſſor of Seleucus Nicator, the conqueror of Lyſimachus, engaging in an expedition againſt the king of Bethynia, and his fleet ſtopping on the way at Sygeum, went up to Ilium with his queen, who was alſo his ſiſter, his potentates, and his retinue." According to the conſtruction of this ſentence, the meaning can be no other than this, that the queen of Antiochus was his ſiſter, his potentates, and retinue. The misfortune is too, that theſe are not a few ſentences painfully culled out. This is the general ſtile of the book. Take one inſtance more, p. 109. "But Ovid had viſited Ilium, and ſeen the temple there, which he allows to be that of the Trojan Minerva: *and the Palladium*, but this he denies to be the original heavenly image which, whether carried off by Diomed and Ulyſſes, by Æneas, or any one elſe, he affirms to be aſſuredly *that* at Rome." The meaning here again ought to be, that the temple, which Ovid ſaw, was the temple of the Trojan Minerva, and the temple of the Palladium. And the relative can never conſiſtently with either propriety or perſpicuity, be placed at ſuch a diſtance from the antecedent, as the word *that* at the end of the ſentence is here placed from *palladium* or *image* at the beginning of it. We found the word *laid* inſtead of lay, "he *laid* concealed among vines." And a new word, Aſian, is always made uſe of inſtead of the old one Aſiatic.

The Criſis of the Sugar Colonies; or, an Enquiry into the Objects and probable Effects of the French Expedition to the Weſt Indies; and their Connection with the Colonial Intereſts of the Britiſh Empire. To which are ſubjoined, Sketches of a Plan for ſettling the Vacant Lands of Trinidada. In four Letters to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. 8vo. Pp. 222. Hatchard. 1802.

THE importance of our colonial poſſeſſions in the Weſt Indies needs no illuſtration from us. The prevalence of jacobinical principles

principles has unfortunately not been confined to Europe; but ſtill threatens to ſhake the foundation of eſtabliſhed governments in every part of the world. Thoſe principles have at length reached the feelings, and ſhaken the minds of the Negroes employed in the European ſettlements; and eſſential changes in colonial governments are the menaced conſequences. The author of theſe Letters ſeems fully to have examined the ſubject in all its bearings; and, though his decided oppoſition to the ſlave trade may have had a ſtrong bias upon his views and his reaſonings, he writes with judgment, ſenſibility, ſpirit, and candour. Conſiderable portions of his work relate to the expedition of France againſt the iſland of ST. DOMINGO; but as the reſult of that expedition is now aſcertained, it is not neceſſary that, in this place, we ſhould enter into all the author's arguments which apply to circumſtances previous to that reſult. It is at preſent of more importance to mention what meaſures he adviſes the Britiſh government to purſue now that France has in a great degree recovered her poſſeſſion of that iſland. We muſt again obſerve, that the author ſhews a laudable ſpirit of candour, a ſtrong impulſe of humanity, and an extenſive knowledge of the ſubjects that come under his diſcuſſion. He ſtrenuouſly labours to prove that it will be impoſſible after what has happened, for the French ever to reſtore negro bondage in the ſame ſtate in which it exiſted before the negro had been tempted, by revolutionary doctrines, to ſhake off all awe, and reſiſt the authority of their maſters. Upon this ground in particular, we think our author's reaſoning is ſupported with great ſtrength of argument and probable preſumption. His ſtyle is clear, elegant, and correct. We ſhall extract part of the laſt letter; but we can with confidence recommend the whole work to the peruſal of all who are not ſufficiently acquainted with the nature of our colonial intereſts, and the meaſures moſt likely to render them proſperous and ſecure.

"Of the taſk which I preſcribed to myſelf at the outſet, one part only, but certainly not the leaſt important, remains to be accompliſhed.

"I have endeavoured to unveil the true nature, and to point out the moſt probable immediate effects, of the French expedition; and have ſhewn, though with powers very inferior to the important work, the new and alarming dangers to which in every poſſible event of the conteſt between France and her Colonial Negroes, the weſtern wing of our empire will be expoſed. It remains to enquire, as I propoſed to do in the laſt place, "*What meaſures ſhould theſe proſpects ſuggeſt, to the prudence of the British Government?*

"If our approaching ſituation in the Weſt Indies is likely to be thus perilous, can that ſituation be averted by any means in our power to apply? Or if inevitably at hand, is there any preparative meaſure by which its evils may be palliated?

"That we cannot attempt to control the meaſures which France may think fit to adopt for the government of her colonies, is ſufficiently obvious. To my mind, and I would hope, Sir, to yours, it is no leſs clear, that her hoſtile or coercive meaſures ought not to be directly or indirectly aſſiſted by this country; but that we are bound by the plaineſt rules of policy, if not

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alſo in juſtice towards Touſſaint, to obſerve a ſtrict neutrality. Actively to obſtruct the French operations, would be to provoke a new war, but to farther them, would only be to haſten, perhaps eventually to augment, the jeopardy of our own colonies: and were our interference even to produce no worſe effect, than that of exciting againſt us the hatred and enmity of the negroes, I ſhould regard it as a diſadvantage not to be counterbalanced, by the acquiſition of a claim on the precarious gratitude of France.

"An inſidious policy like that which our old enemies practiſed againſt us in our quarrel with America, would ill ſuit the character of Great Britain. Let us diſclaim therefore every idea of ſecretly fomenting or prolonging the impending conteſt. But let us diſcern our own intereſt as well as our duty better, than to aſſiſt in haſtening its termination. Though the protraction of diſcord or civil war in Guadaloupe and St. Domingo, is what humanity may regret, it is the beſt political hope of the Britiſh intereſts in the Weſt Indies. It will poſtpone at leaſt, the perils of our Leeward Iſlands and Jamaica, and the call for arduous efforts to defend them. When the labours of the Republic end, our own intereſt muſt immediately commence.

"It is not impoſſible even, that if a ſanguinary conteſt ſhould be long maintained between the Mother Country and her black Coloniſts, the breach like that between Great Britain and America may grow too wide to be cloſed, and a final ſeparation may be the iſſue; and though this would be a caſe pregnant enough with danger, yet an independent Negro State, would certainly be a leſs terrible neighbour to the Britiſh Sugar Colonies, if irreconcilably hoſtile to France, than if under her influence, and willing to promote her views.

"That the ſuppreſſion of negro liberty is not leſs the cauſe of Great Britain than of France, is a propoſition which our Creole fellow-ſubjects very naturally wiſh to maintain; but a Britiſh Miniſter will pauſe before he admits its truth, and muſt feel that at leaſt there are ſacrifices at the expence of which that cauſe ought not to be promoted. He will therefore do well to remember, that to accelerate the pacification of St. Domingo, would be to place more ſpeedily at the diſpoſal of the French Government at leaſt 60,000 moſt formidable troops; to which Guadaloupe and Cayenne would probably add near 20,000 ſoldiers of the ſame deſcription; not to mention the great European force by this time arrived in the iſlands: and it will behove him to conſider what reaſonable ground of reliance we have that this vaſt force will be afterwards diſbanded, ſo as not to continue to be a mine under the foundations of our Weſt India dominion, charged, and ready to be exploded, at the pleaſure of the Republic.

"To the planters I admit that invaſion will be leſs terrible by not bringing enfranchiſement in its rear; but to the Britiſh empire at large, it will be ſmall conſolation that the tree of liberty is not planted along with the tri-coloured ſtandard, if thoſe rich colonies are to be added to the dominions of an enemy. The evil in a public view, will not be leſs, by their paſſing unimpaired in agricultural wealth, and commercial importance into the hands of ſo potent a rival.

"Let not ſelf-intereſted voices then, however loud, and however ſpecious their repreſentations, prevail upon you to depart from the ſtraight courſe of a ſincere and exact neutrality. Do not contribute to haſten that perilous poſition of our national intereſts in the Weſt Indies, which civil war in the French colonies only can ſuſpend; and which at beſt will far out-grow your means of defenſive preparation. Let not the plauſible terms

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of "repreſſing rebellion," "curbing the revolutionary ſpirit," or whatever other gloſſes may be uſed to diſguiſe the true nature of the impending conteſt, induce you to aſſiſt in building a ſcaffold in the new world, for that ambition which has already raiſed ſo coloſſal a fabric in the old.

"With the moral merits of the queſtion between the two parties, we have no concern; nor is it clear that did they ſtand at our judgment ſeat, the cauſe of the Republic would be found ſo juſt, as has been of late induſtriouſly repreſented by ſome whom dread of negro liberty has made on this occaſion her advocates. But of this we are certain, that ſuppoſing it right in France to re-eſtabliſh by her arms, that bondage which by her laws ſhe aboliſhed, *we* can have no duty in the caſe ſuperior to that of watching over our own intereſt and ſafety: nor is it leſs clear that the farther extenſion of her power is an evil, as much at leaſt to be dreaded, as the independence or freedom of the negroes; and that therefore as ſhe can give no effectual ſecurity for not uſing to our damage her approaching means of annoyance, it would be madneſs in us to accelerate a criſis that may place them entirely in her hands. In a word, for the re-eſtabliſhment of order in the French colonies, we cannot afford to haſten that inſecurity of our own which may oblige us to hold them in future, as tenants at will to the Great Nation.

"I will inſiſt no further on a point of policy, which with many, may appear too clear to have needed illuſtration. That you, Sir, view it in the ſame light I ſhall be happy to diſcover by your meaſures; but let me repeat, that a paſſive line of conduct in his Majeſty's Government will probably not ſuffice to enſure the neutrality of our colonies; of which the recent aid given to *Lacroſſe*, in ſome of our Windward Iſlands is if report may be credited,* a ſtriking indication.

"Of active precautionary meaſures that may be taken, while the dangers that ſo awfully threaten our Colonies are yet ſuſpended, I would next briefly ſpeak.

"That exterior means of defence can no longer be relied upon as formerly, has I truſt been ſufficiently ſhewn. They would be certainly inefficacious; unleſs provided on a ſcale much larger than could without ruin to the general intereſts of the empire be long maintained. But the conſideration of expence apart, our iſlands could not in their preſent ſtate of interior imbecility, be effectually defended againſt the new and ever threatening means of invaſion which, in either of the caſes we have contemplated, the Republic would certainly poſſeſs, by the arms of the Mother Country alone. Thoſe new powers of hoſtility, being indigenous in the French colonies, would be too abundant and vigorous, to be oppoſed by the ſcanty and feeble exotics of European growth, heretofore imported into our own. To contend with the Republic between the Tropics, without a large portion of the ſame home-made belligerent force, would be like beating up for recruits againſt Cadmus, who could raiſe armies in a moment from the ground.

"Is it neceſſary then that large bodies of negro troops ſhould be raiſed

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"* Since this ſheet was put to preſs, it is reported, that another inſtance of this kind has occurred at Jamaica; where a bare-faced annulling of recent engagements with Touſſaint, is ſaid to have been the firſt fruits of the notification of Peace with France."

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and maintained in Jamaica and our other iſlands?' If we would long retain the ſovereignty over them; if we would prevent their ſoon ſwelling the dominions of the French Republic; that expedient, objectionable and hazardous though during the preſent ſituation of their brethren in thoſe iſlands it may be, muſt I think be adopted.

"To ſuch a ſyſtem of defence, were it not a matter of ſtrict neceſſity, there are I admit ſome ſerious objections; and the planters, even under the preſent circumſtances, may be expected pretty ſtrongly to oppoſe it. If the enrolling the ſmall negro force which at an arduous criſis of the late war was very prudently raiſed, gave general uneaſineſs in our colonies; how much more would the placing in them permanent garriſons of the ſame dreaded ſoldiery, powerful enough to guard againſt theſe new dangers of invaſion, be a ſubject of diſquietude and alarm! It cannot excite ſurprize that the white coloniſts greatly diſtruſt ſuch protectors; between whom and the ſlaves there muſt neceſſarily be the cloſeſt ſympathy, and often the neareſt domeſtic connections and attachments; for it is impoſſible that the black ſoldier ſhould regard the extreme and degrading bondage of his brethren without diſguſt; nor is it eaſy to reconcile with that ſenſe of honour inſeparable from the profeſſion of arms, and which while it excites, becomes alſo a neceſſary check, upon the military ſpirit, the contempt and abhorrence hitherto attached to the colour of his ſkin by the people of whom he is to become a defender.

"By the colonial politician, it would by no means be thought a trivial objection, that this complexional opprobrium would be leſſened; for however abſurd and unjuſt it may appear to European ideas, he approves and cheriſhes the prejudice; as a wholeſome aid to ſubordination, and a cement of the maſter's authority. Nor can I in candour affirm, that the exiſting ſyſtem, derives no ſupport or ſecurity from this ſource: on the contrary muſt admit, that had not nature imprinted on the ſkin of the negro an indelible and ſtriking mark of diſtinction from his maſter, or had not prejudice converted it into a badge of infamy, as well as of ſervitude, the abrupt and monſtrous diſproportion of ſocial condition between the white and black inhabitants of the colonies, would either not have been formed, or could not ſo long have been maintained. But while we admit, that to create a military order out of the abject caſt, where there are only two claſſes of ſociety, divided by the immeaſureable diſtance between Britiſh liberty and the abſence of every ſocial right from each other, would not be unattended with danger; there is ſurely room to hope, that this eſtabliſhment if ſucceſsful, would gradually tend to the peaceable melioration of the ſocial edifice; not only by ſoftening the prejudices which ſtand obſtinately in the way of improvement, but by giving ſuch internal means of ſupporting a vigorous police, as might leſſen the danger of innovation.

"The ground of *neceſſity* however is that on which the plan of defence may beſt be recommended, and the only one upon which the planters can be expected to accede to it; and if there be any truth in the remarks which I have made upon the phyſical powers of negroes, oppoſed to thoſe of Europeans in a hot climate, it is undeniable that this reſort is not only neceſſary to ſave the lives of our ſoldiers and ſeamen, but to attain the end for which they have been hitherto ſacrificed ſo freely. While encountered only by the beſt foreign ſoldiers of the temperate zone, our brave regiments may be expected to conquer in any field, however diſadvantageous, as has recently been proved in Egypt; but they are men, and muſt yield

of "repreſſing rebellion," "curbing the revolutionary ſpirit," or whatever other gloſſes may be uſed to diſguiſe the true nature of the impending conteſt, induce you to aſſiſt in building a ſcaffold in the new world, for that ambition which has already raiſed ſo coloſſal a fabric in the old.

"With the moral merits of the queſtion between the two parties, we have no concern; nor is it clear that did they ſtand at our judgment ſeat, the cauſe of the Republic would be found ſo juſt, as has been of late induſtriouſly repreſented by ſome whom dread of negro liberty has made on this occaſion her advocates. But of this we are certain, that ſuppoſing it right in France to re-eſtabliſh by her arms, that bondage which by her laws ſhe aboliſhed, *we* can have no duty in the caſe ſuperior to that of watching over our own intereſt and ſafety: nor is it leſs clear that the farther extenſion of her power is an evil, as much at leaſt to be dreaded, as the independence or freedom of the negroes; and that therefore as ſhe can give no effectual ſecurity for not uſing to our damage her approaching means of annoyance, it would be madneſs in us to accelerate a criſis that may place them entirely in her hands. In a word, for the re-eſtabliſhment of order in the French colonies, we cannot afford to haſten that inſecurity of our own which may oblige us to hold them in future, as tenants at will to the Great Nation.

"I will inſiſt no further on a point of policy, which with many, may appear too clear to have needed illuſtration. That you, Sir, view it in the ſame light I ſhall be happy to diſcover by your meaſures; but let me repeat, that a paſſive line of conduct in his Majeſty's Government will probably not ſuffice to enſure the neutrality of our colonies; of which the recent aid given to *Lacroſſe*, in ſome of our Windward Iſlands is if report may be credited,* a ſtriking indication.

"Of active precautionary meaſures that may be taken, while the dangers that ſo awfully threaten our Colonies are yet ſuſpended, I would next briefly ſpeak.

"That exterior means of defence can no longer be relied upon as formerly, has I truſt been ſufficiently ſhewn. They would be certainly inefficacious; unleſs provided on a ſcale much larger than could without ruin to the general intereſts of the empire be long maintained. But the conſideration of expence apart, our iſlands could not in their preſent ſtate of interior imbecility, be effectually defended againſt the new and ever threatening means of invaſion which, in either of the caſes we have contemplated, the Republic would certainly poſſeſs, by the arms of the Mother Country alone. Thoſe new powers of hoſtility, being indigenous in the French colonies, would be too abundant and vigorous, to be oppoſed by the ſcanty and feeble exotics of European growth, heretofore imported into our own. To contend with the Republic between the Tropics, without a large portion of the ſame home-made belligerent force, would be like beating up for recruits againſt Cadmus, who could raiſe armies in a moment from the ground.

"Is it neceſſary then that large bodies of negro troops ſhould be raiſed

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"* Since this ſheet was put to preſs, it is reported, that another inſtance of this kind has occurred at Jamaica; where a bare-faced annulling of recent engagements with Touſſaint, is ſaid to have been the firſt fruits of the notification of Peace with France."

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and maintained in Jamaica and our other iſlands?' If we would long retain the ſovereignty over them; if we would prevent their ſoon ſwelling the dominions of the French Republic; that expedient, objectionable and hazardous though during the preſent ſituation of their brethren in thoſe iſlands it may be, muſt I think be adopted.

"To ſuch a ſyſtem of defence, were it not a matter of ſtrict neceſſity, there are I admit ſome ſerious objections; and the planters, even under the preſent circumſtances, may be expected pretty ſtrongly to oppoſe it. If the enrolling the ſmall negro force which at an arduous criſis of the late war was very prudently raiſed, gave general uneaſineſs in our colonies; how much more would the placing in them permanent garriſons of the ſame dreaded ſoldiery, powerful enough to guard againſt theſe new dangers of invaſion, be a ſubject of diſquietude and alarm! It cannot excite ſurprize that the white coloniſts greatly diſtruſt ſuch protectors; between whom and the ſlaves there muſt neceſſarily be the cloſeſt ſympathy, and often the neareſt domeſtic connections and attachments; for it is impoſſible that the black ſoldier ſhould regard the extreme and degrading bondage of his brethren without diſguſt; nor is it eaſy to reconcile with that ſenſe of honour inſeparable from the profeſſion of arms, and which while it excites, becomes alſo a neceſſary check, upon the military ſpirit, the contempt and abhorrence hitherto attached to the colour of his ſkin by the people of whom he is to become a defender.

"By the colonial politician, it would by no means be thought a trivial objection, that this complexional opprobrium would be leſſened; for however abſurd and unjuſt it may appear to European ideas, he approves and cheriſhes the prejudice; as a wholeſome aid to ſubordination, and a cement of the maſter's authority. Nor can I in candour affirm, that the exiſting ſyſtem, derives no ſupport or ſecurity from this ſource: on the contrary muſt admit, that had not nature imprinted on the ſkin of the negro an indelible and ſtriking mark of diſtinction from his maſter, or had not prejudice converted it into a badge of infamy, as well as of ſervitude, the abrupt and monſtrous diſproportion of ſocial condition between the white and black inhabitants of the colonies, would either not have been formed, or could not ſo long have been maintained. But while we admit, that to create a military order out of the abject caſt, where there are only two claſſes of ſociety, divided by the immeaſureable diſtance between Britiſh liberty and the abſence of every ſocial right from each other, would not be unattended with danger; there is ſurely room to hope, that this eſtabliſhment if ſucceſsful, would gradually tend to the peaceable melioration of the ſocial edifice; not only by ſoftening the prejudices which ſtand obſtinately in the way of improvement, but by giving ſuch internal means of ſupporting a vigorous police, as might leſſen the danger of innovation.

"The ground of *neceſſity* however is that on which the plan of defence may beſt be recommended, and the only one upon which the planters can be expected to accede to it; and if there be any truth in the remarks which I have made upon the phyſical powers of negroes, oppoſed to thoſe of Europeans in a hot climate, it is undeniable that this reſort is not only neceſſary to ſave the lives of our ſoldiers and ſeamen, but to attain the end for which they have been hitherto ſacrificed ſo freely. While encountered only by the beſt foreign ſoldiers of the temperate zone, our brave regiments may be expected to conquer in any field, however diſadvantageous, as has recently been proved in Egypt; but they are men, and muſt yield

to conſtitutional ſuperiorities ſo many and ſo formidable as thoſe with which they would now have to conflict in Weſt India war; aſſailed as they would at the ſame time be by tropical diſeaſes, and out-numbered to a fearful exceſs.*

"Since at every ſtep of our progreſs in this inquiry, the extreme and unnatural bondage in which the great majority of the inhabitants of thoſe populous iſlands is held, preſents ſome view of danger, or ſome obſtacle to neceſſary meaſures of defence; is there no poſſibility, it may be aſked, of going to the root of every evil at once, and ſtrengthening our colonies in the moſt effectual way, by interior reformation?

"That a reformation of that ſhocking and opprobrious ſyſtem is loudly called for, by every duty which the Chriſtian, or even the philoſopher, acknowledges; by every principle which politicians of all parties, or of any party, profeſs to hold wiſe or ſacred; is indubitably true. But unhappily, there has been hitherto no diſpoſition, and there may now perhaps not be ſufficient opportunity, to make it.

"There was a time, Sir, and to look back on it may not be uſeleſs, when ſuch happy reformation might have been inſured. Already I am firmly convinced, its progreſs would have been great; and a foundation would have been laid, whereupon at this hour of danger a ſyſtem of interior defence of the moſt ſubſtantial kind might have been ſpeedily and ſafely erected. I allude to the firſt efforts made in parliament for an abolition of the ſlave trade; which I fully agree with its promoters in thinking would have been the ſureſt and eaſieſt mean of correcting all the evils attendant upon Weſt India bondage. Had this great meaſure been adopted, even at the period limited for it by the votes of the Commons in 1792, very different indeed, would have probably been the preſent ſituation of our iſlands. Perhaps the day is at hand when this retroſpect will furniſh an impreſſive leſſon; but it is not yet arrived; and nations, like individuals, ſeem fated to be taught by experience alone, the inſeparable connection between morality and true wiſdom."

Theſe Letters, we underſtand, were written by Mr. STEPHEN, a member of the Engliſh bar, and who ſome years practiſed in the Weſt Indies, whence he returned with a competent fortune, and a comprehenſive knowledge of the ſubjects which prompted the preſent publication.

Specimens of Literary Reſemblance, in the Works of Pope, Gray, and other celebrated Writers; with critical obſervations; in a Series of Letters. By the Reverend Samuel Berdmore, D. D. late Maſter of the Charter-houſe School. 8vo. PP. 128. Wilkie. 1802.

THESE ſpecimens of literary reſemblance are the production of a polite ſcholar and an able preceptor; who, ſince the publica-

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"* Since theſe ſheets were prepared for the preſs, I have heard, to my aſtoniſhment, that the black regiments raiſed during the war are to be immediately diſbanded. If ſo, it is a ſtrong proof at once of the prevalence, and the infatuation, of Weſt India counſels."

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tion of them, has paid that debt of nature, which all, the learned as well as the unlearned, owe, and which all muſt pay. The ſubject of the book is one which has often attracted the attention of ſtudious men, and which has in it much to gratify curioſity, and much to afford amuſement. It is a matter of difficulty, however, and indeed were it leſs difficult, it would be ſcarcely worth the trouble of performing, to trace with preciſion the difference between the *ſemblance*, or *coincidence* of ſentiment or expreſſion, and *plagiariſm*. Men of the ſame turn of mind, and purſuing the ſame courſe of ſtudies, very naturally imbibe the ſame ſentiments, and may, as naturally, have recourſe to ſimilarity of expreſſion, to ſimilar examples and imagery, for the purpoſe of enforcing and illuſtrating thoſe ſentiments, without the leaſt conſciouſneſs of plagiariſm in him, who laſt preſents his lucubrations to the public. General Burgoyne, in the Preface to his Comedy of the Heireſs, made ſome appoſite remarks on this ſpecies of coincidence, though he did not ſeem to be aware, that it was frequently urged by plagiariſts, properly ſo called, as an excuſe for wilful thefts; and, in no inſtance, was this appeal to it more evidently made for that purpoſe, than in his apology for his own production, the plot and many of the ſentiments and incidents of which, were obviouſly taken from a novel written, ſome years before, by Mrs. Lennox. Our own ideas on this ſubject concur exactly with thoſe of Dr. Berdmore, as explained and illuſtrated in his third and fifth Letters.

" In the Bard we have a picture, exhibiting the death of Richard II. by famine, as recorded by * Archbiſhop Scroop and the older writers, executed by the boldeſt pencil of creative fancy:

" Fill high the ſparkling bowl,
The rich repaſt prepare;
Reſt of a crown he ſtill may ſhare the feaſt.
Cloſe by the regal chair
Fell thirſt and famine ſcowl
A baneful ſmile upon their baffled gueſt.

" Compare theſe fine lines with the following, equally fine lines of Virgil:

—— " Lucent genialibus altis
Aurea fulcra toris; *epulæq. ante ora paratæ*
Regifico luxu. Furiarum maxima juxta
Accubat, et manibus prohibet contingere menſas,
Exurgitque facem attollens, atq. intonat ore.
Æn. B. vi. l. 603.

" The two poets chanced to have the ſame ſubject in contemplation.

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* " Richard the ſecond, (as we are told by Arbp. Scroop, and the confederate Lords in their manifeſto, by Thomas Walſingham and all the older writers) was ſtarved to death. The ſtory of his aſſaſſination by Sir Piers of Exon, is of much later date." " Gray's Note."

Your attention will be caught at firſt view by a ſtriking ſimilarity of manner in the execution of their deſign. It will be obſerved alſo, that this manner, ſo admirably ſuited to their purpoſe, is out of the common way, very far beyond the reach of common minds. In order to aggravate the diſtreſs, and to render the inflicted torments more poignantly excruciating, a rich and luxurious banquet is, with exquiſite refinement, previouſly prepared by each of theſe great maſters, and ſpread in ſplendid array before the face of the unfortunate ſufferers; the ſight of which, while they are withheld from partaking it, irritates the cravings of hunger, even to agony. Their conſtrained abſtinence is enforced in both by the ſame poetical machinery. In Gray, *fell thirſt and famine* exactly correſpond to the *chief of the furies* in Virgil. The *baneful ſmile, ſcowled on the baffled guest*, in the former carries with it, perhaps, more of ſcorn and mortifying inſult, than the more direct oppoſition of the fury, with her *up-lifted torch and thundering voice*, does in the latter. Still, however, the imagery—the turn of thought—the plan and ſtructure of the piece, and the diſpoſition of the parts, are in both inſtances preciſely the ſame.

"Whence this extraordinary congruity aroſe, or by what means it was effected, I will not take upon me to determine. So far I will venture to ſay, and I aſſure myſelf of your cordial concurrence, that Gray's charming ſtanza, when ſeen by itſelf, has very much the air of an original.

'Common ſenſe,' we are told on high * authority, 'directs us for the moſt part to regard reſemblances in great writers, not as the pilferings, or frugal acquiſitions of needy art, but as the honeſt fruits of genius, the free and liberal bounties of unenvying nature.'

"The LEARNED CRITIC calls for this liberality of judgment in behalf of the *Poets*, with whom particularly he was concerned. I find myſelf, juſt at this preſent, very much diſpoſed to claim the ſame conſideration for the writers in *proſe*; having in my mind two paſſages from two celebrated writers in that form, which I am ſtrongly tempted to ſend you.

"The late Dr. Ogden, who in my judgment holds the very *higheſt rank* amongſt the *moſt eminent* preachers, in one of thoſe excellent ſermons on the fifth commandment, addreſſing himſelf to a young man, whoſe behaviour he ſuppoſes leſs correct than it ought to be, enforces the obligations of children to their parents in a ſtrain of irreſiſtible eloquence, as follows:

† 'Now ſo proud! ſelf-willed! inexorable! thou couldſt then only aſk by wailing, and move them by thy tears; and they were moved. Their heart was touched with thy diſtreſs. They relieved and watched thy wants, before thou *knewest thine own neceſſities, or their kindness*. They clothed thee; *thou knewest not that thou wast naked*. Thou *askedſt not for bread*; but they fed thee.'

"Did you ever read? or can any young man, however proud, ſelf-willed, inexorable, ever read this impaſſioned addreſs without emotion? Nor can we eaſily perſuade ourſelves otherwiſe, than that the reſpectable author was here tranſcribing the affections of his own heart; for, as appears from the ſhort memoirs of his life, drawn up and prefixed to an edition of his ſermons, in two volumes, by the late Dr. Halliſax, he was a truly affectionate and dutiful ſon, ſuch a one as 'maketh a glad father.'

"* Hurd, Diſcourſe on Poetical Imitation, 1753, p. 150."

"† Ogden's Sermons, 2 vol. Ed. by Dr. Halliſax, 1780, vol. 2. Sermon XI. p. 149."

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"It may not be unintereſting to ſee the ſame thoughts worked up into an elegant form by an admired Ancient. Xenophon, you will recollect, in his Memoirs of Socrates, introduces the philoſopher diſcourſing in the following terms:

"Η γυνη ὑπὸ ξενιης το φορτιον τουτο, ἐαξυνομενη τε και κινδυνευουσα περι τω ἐιν, και μεταδιδουσα της τροφης, ἡ και αυτη τρεφεται, και συν πολλῳ πονῳ δε ἐγκυσα και τικτουσα τρεφει τε και επιμελειται, ὁδη περιπεποθυια εδεν αγαθον, ὁ δε ΓΙΓΝΩΣΚΟΝ ΤΟ ΒΡΕΦΟΣ ΥΦ ΟΤΟΥ ΕΥΠΑΣΧΕΙ, ὁδ ΣΗΜΑΙΝΕΙΝ ΔΥΝΑΜΕΝΟΝ ΟΤΟΥ ΔΕΙΤΑΙ." "Xen. Mem. l. ii. c. 11."

"The ſentiments under the expreſſions, marked in the Engliſh text by Italics, and by Capitals in the Greek, bear, you will take notice, a ſtriking reſemblance to each other; and, though evidently moſt juſt and natural, are, ſo far as my obſervation goes, no where to be found, but in theſe two paſſages. If you read the whole chapter, from which the lines above are taken, and the peruſal will abundantly repay your trouble, you will find throughout a great ſimilarity of thought between the philoſopher and the preacher. In the ſhort paſſage immediately before us, the preacher appears to have given more of pathos to the ſubject, by a judicious amplification, illuſtrating the general ſentiment by ſpecific inſtances, very happily choſen to affect the feelings.

"Dr. Ogden was undoubtedly well verſed in all the works of Xenophon. May we not therefore ſuppoſe, without any derogation from his merit, that, while he was compoſing this admirable ſermon, his thoughts might take their colour from the tints collected upon his mind by frequent communication with this fine writer?"

After ſhewing, in his fourth letter, another remarkable inſtance of *extraordinary coincidence* between Biſhop Hurd and Father Catrou, in ſome of his annotations upon Virgil, he thus comments upon it in his fifth letter.

"It is without ſcruple confeſſed, that a great part of the rough materials are to be found in the annotations of Catrou. Superficial readers, who do not attend to, or from their '*ſluggiſh and clouded imaginations*' are incapable of diſtinguiſhing, the nicer differences of things, have on this account formed very injurious concluſions, and even gone ſo far as to load the LEARNED CRITIC with the charge of * plagiariſm. Such, we know, was the unge-

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"* The able critic (Mr. Hurd) looked into F. Catrou, in whom he found all that his maſter (Dr. Warburton) ſo applauds and exalts, only not quite ſo fine-drawn or wire-drawn.

"Confuſion worſe Confounded, 1772, p. 74.

"Primus Idumæus referam tibi, Mantua, palmas:——

"Virg. Geor. iii. 13.

"If the *ingenuousness and delicacy* of a R. R. critic, (who is ſaid to have owed his preſent dignity to a note on the context) had not been long known, an *ordinary* reader might be ſtartled at the reſemblance between his Lordſhip's critique and Catrou's; whilſt a *faſtidious one*, in a ſplenetic mood, might apply, like another Edwards, the *marks of imitation*, as ſo many *canons* to annoy their founder.

"Hiſtory of the Caliph Vathek, 1786. Note, p. 269."

nerous treatment, which the great Founder of the Warburtonian * School more than once † experienced, and even a direct ‡ disavowal, accompanied with the most solemn assurances, was found scarcely sufficient to repel the charge.

"You will discover at first glance, how much they, who judge in this liberal manner, underrate the merits of the LEARNED CRITIC. No man of an enlightened and intelligent mind will hesitate to acknowledge, that to him, and him alone, exclusively belong the happy design and skilful plan of the piece, the judicious disposition of the parts, with the splendid ornaments thrown in here and there occasionally, giving lustre and additional beauty to the whole. It is only for the favoured few, whom '§ *Nature has touched with a ray of that celestial fire, which we call true genius,*' out of such materials to form so perfect and beautiful an edifice; which the amateur will never fail to contemplate with the liveliest emotions of delight and admiration. It were as unreasonable and unjust in this place to accuse the LEARNED CRITIC of plagiarism, as to condemn the architect, who brings the stones or marble, which he builds with, from the quarry, for want of taste and invention.

"The doctrine of the LEARNED CRITIC on this subject applies very appositely to the case before us. '‖ If there be reason for suspecting any

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"* It should be remembered that Mr. Hurd was one of the ablest supports and brightest ornaments of this celebrated school."

"† It would have been more generous and just in you to have acknowledged yourself indebted to Mr. L. for the application of the meteoric appearances from Casaubon's Adversaria to this subject; which, when it appeared in your more popular volume, was received with applause, as new and very ingenious; an applause, which, as you could not but know, belonged to him." "Dr. Lowth's Third Letter to Dr. Warburton, 1766."

"Mr. Warburton, who supposes——which thought, wrong as it is, though he lets it pass for his own, was borrowed, or more properly *stolen*, from a French Romance, called the Life of Sethos.

"Cooper's Life of Socrates, 4th ed. 1771, p. 102."

"Les sectes philosophiques cherchoient a diviner le dogme caché sous le voile des ceremonies, & tachoient de la ramener chacune a leur doctrine dans l'hypothese des Epicuriens, adoptée de nos jours par M. M. Le Clerc & Warburton.—Le Clerc *adopted* it in the year 1687. Mr. Warburton *invented* it in the year 1738."

"Critical observations on the Sixth Book of the Æneis, 1770, p. 8."

"As this last notion was *published* in French, six years before it was *invented* in English, the learned author of the D. L. has been severely treated by some *ungenerous* adversaries. Appearances, it must be confessed, wear a very suspicious aspect; but what are appearances, when weighed against his Lordship's declaration." Ibid. p. 33. See Note ‡."

"‡ That I may not continue worse in your esteem than I deserve, give me leave to tell you, that I am *no plagiary from your father. This is a point of honour, in which I am particularly delicate.* I will venture to boast again to you, that I believe no author was ever more averse *to take to himself any thing that belonged to another.*" "Dr. Warburton's 4th Letter to Dr. Lowth, 1766."

"§ Discourse on Poetical Imitation, p. 123."

"‖ Ibid. p. 127."

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communication between two different writers, it muſt be taken from ſomething elſe, beſides the identity of the ſubject matter of ſuch deſcription: as from the number, or the nature of the circumſtances ſelected for imitation—from the order in which they are diſpoſed—or the manner in which they are repreſented.'

"The great volume of Nature lies open to every obſerver. Is it then any wonder, if many of thoſe who attentively peruſe it, ſhould be ſtricken with, and occaſionally tranſcribe the ſame paſſages? The immortal works of Homer and Virgil, having deſcended through ſo long a ſeries of ages, are to us, at this day, in a manner coeval with the beginning of things; and may be looked upon in the ſame light, as the everlaſting mountains, or any other magnificent phænomena of nature. The ſeveral objects, which appear ſpread over them in various forms of grandeur and beauty, on all ſides catching the eye of the ſpectator, are to be accounted as *common ſtock, in medio poſita*, or, as the Poet expreſſes it, * *publica materies*; which every one has an equal right to appropriate to himſelf; and it becomes, under proper management, *privati juris*—his own.

"If therefore the principles, laid down by the LEARNED CRITIC, be allowed to be, as by every competent judge they cannot fail of being, equally juſt and candid, the right of property, which he aſſumes, is inconteſtibly eſtabliſhed. *He ſelected his circumſtances from the common ſtock—the order in which they are diſpoſed—and the manner in which they are repreſented*, are entirely his own.

"I will not detain you longer on this pitiful ſpecies of common-place detraction, ſo generally in uſe amongſt *the drudges in the lower walks of literature*, which, from time to time, they are ever throwing, very harmleſsly indeed and ineffectually, from their diſtance, on thoſe of a ſuperior order; from whoſe works, however excellent, they derive neither pleaſure nor profit; while they read them only with the feelings of mortified vanity, and the paltry deſire of diſcovering faults."

We ſhall conclude our account of theſe ingenious Letters, which will be read with pleaſure, and not without profit, by men of ſtudy and reflection, with an inſtance of acute criticiſm on an obſcure paſſage in one of the odes of Horace;

"Which has created no ſmall perplexity amongſt the ſcholiaſts and commentators, ſuch of them I mean, as have ventured to remark upon it; for ſome of the firſt order, as Bentley, Geſner, and others, with a reſerve not very unuſual where real difficulties occur, have kept a wary ſilence.

——— "Hinc *apicem rapax*
Fortuna cum *ſtridore acuto*
Suſtulit, hic poſuiſſe gaudet." CARM. LIB. i. O. 34.

"It may not be unamuſing to obſerve for a moment, how theſe † *learned Critics* puzzle themſelves in endeavouring to explain what, by their awkward attempts, they very plainly ſhew that they did not at all underſtand.

"One gravely interprets the term *rapax* by *mutabilis*, *acuto* by *luctuoso*.

"* Publica materies privati juris erit,"——— "Hor. Ars Poet. 131."

"† Acron, Porphyrion, Anton. Macinellus, &c."

"Another, by an expoſition ſtill more extraordinary, renders *rapax* ſuſtulit by *clam* ſuſtulit.

"A third, with great importance, on the words cum *stridore acuto*, 'his verbis puto ſignificari Fortunæ commutationem, quæ vix intelligi poteſt ſine magno ſonitu ac fragore. Stridor enim ſonitum ac ſtrepitum ſignificat, non clamorem.'

"Thus do they go blundering on, rendering 'confuſion worſe confounded,' not attempting, any of them, to deſcribe the unuſual figure which Fortune is here made to aſſume. Had they attended a little more to this circumſtance, it would, perhaps, have ſaved them much of the trouble, in which they have involved both themſelves and their readers.

"Bene, ſays a modern Editor, in general an acute and ſagacious interpreter of his author, Baxter, cum *stridore acuto*, cum ante poſuerit *rapax*, adinſtar ſcilicet procellon turbinis.

"This roar of ſtorm and thunder ſeems alſo to have rumbled in the ears of M. Dacier; though, when on ſecond thoughts he explains *stridore acuto* by * the ſounds made by the wings of Fortune, he ſeems to have caught a glimpſe of the real image, which the Poet had in his eye, that of a ſoaring eagle; as will appear from an extraordinary occurrence related by the hiſtorian. I will beg leave to tranſcribe the paſſage.

'Ei (Lucumoni) carpento ſedenti cum uxore, AQUILA ſuſpenſis demiſſa lenitur alis *pileum* auſert, ſuperq. carpentum cum *magno clangore* volitans rurſus, velut miniſterio divinitus miſſa, capiti apté reponit; inde ſublimis abiit. Accepiſſe id augurium læta dicitur Tanaquil, perita, ut vulgo Etruſci, celeſtium prodigiorum mulier. Excelſa et alta ſperare complexa virum jubet. Eam alitem ea regione cœli, et ejus Dei nunciam veniſſe. Circa ſummum culmen hominis auſpicium feciſſe. Levâſſe humano ſuperpoſitum capiti *decus*, ut eidem divinitus redderet.' Liv. lib. i c. 34.

"Wonders and prodigies ever attend the remoter periods of great ſtates and kingdoms. They never fail to be recorded in their earlier annals; are ſuperſtitiouſly delivered down from father to ſon, and received with an eaſy and willing credence amongſt the populace. Of this deſcription is the tale of LUCUMO and the EAGLE; which I doubt not was as familiar amongſt the Romans, as well-known, and as often repeated, as with us the legends of King Arthur, and the Knights of the Round Table, Guy Earl of Warwick, St. George and the Dragon, &c.

"Thus it appears, that the Poet, when he attributed ſo uncommon a figure to Fortune, with ſo ſingular a mode of action, alluded to a popular ſtory in every body's mouth. The alluſion, of courſe, was immediately acknowledged by the reader, and felt in all its force.

"By the light hence thrown on the ſubject, whatever there was of obſcurity has vaniſhed, all difficulties are done away, every expreſſion reſumes its uſual and proper ſignification, and the ſentence becomes clear and luminous.

"The term *rapax* is not, you ſee, to be underſtood as epithetical to Fortuna, but to be taken, as adjectives are often uſed by the poets, adverbially.

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* "Mais on peut auſſi fort bien entendre ce '*stridor acutus*' du bruit, que font les ailes de la Fortune, dont Horace dit alleurs, '*Si celeres quatit pennas.*' Si la Fortune ſe met a battre des ailes pour ſe envoler.

"Dacier, Note, p. 387."

bially, and joined in conſtruction with the verb ſuſtulit. *Rapax* ſuſtulit, i. e. * *rapaciter* ſuſtulit, *rapuit*.

"By the expreſſion *stridore acuto*, the great ſtumbling-block of the commentators, are plainly ſignified, as intimated by a vague conjecture of the learned Frenchman, the ſounds made by the eagle clapping its wings, and ſcreaming in its flight; which the hiſtorian expreſſes by the words *magno clangore*.

"I will not fatigue you by dragging you through theſe dry and tireſome diſquiſitions into the niceties of grammatical arrangement, which, I ſuſpect, are not much to your taſte. You will not however think that labour vain, which tends in any way to elucidate the ſenſe of a favourite author, and to draw forth into more open view a latent beauty, which has ſo long lain buried under the accumulated rubbiſh thrown over it, from time to time, by profeſſed critics and laborious annotators"

A Compendium of the Law of Nations, founded on the Treaties and Cuſtoms of the Modern Nations of Europe: to which is added, a complete Liſt of all the Treaties, Conventions, Compacts, Declarations, &c. from the year 1731 *to* 1788, *incluſive, indicating the ſeveral works in which they are to be found.* By G. F. Von Martens, Profeſſor of Public Law in the Univerſity of Gottingen. Tranſlated, and the Liſt of Treaties, &c. brought down to June, 1802, by William Cobbett. 8vo. Pp. 454. Cobbett and Morgan. 1802.

THE author thus explains, in his Preface, the nature and plan of his work.

"As a natural and neceſſary introduction to the examination of the laws that the treaties and cuſtoms of Europeans have eſtabliſhed among them, I have taken a view of the different nations of which Europe is compoſed; and, after having ſhewn in what light they may be looked upon as parts of a whole, have conſidered them under the different points of view in which they are placed by their dignity, power, conſtitutions, and religion.

"Then, in coming to thoſe rights which conſtitute the object of the ſcience, I have found three principal queſtions to be reſolved; to wit: 1. What is the baſis of the poſitive Law of Nations? 2. What are the rights it is intended to ſecure? 3. How may a people loſe thoſe rights, when once acquired?

"The firſt of theſe queſtions has led me to ſpeak of treaties, of rights tacitly acknowledged, or eſtabliſhed by cuſtom, and to examine how far preſcription may be conſidered as giving a poſitive or natural right.

"The ſecond queſtion has required a more ample anſwer. I have therefore been obliged to divide the rights ſpoken of into ſuch as concern the intereſt of nations and thoſe of their ſovereigns, and ſuch as have a relation to the means employed by the different powers in treating with each other.

"Every nation is intereſted in its external as well as its internal affairs. With reſpect to the latter, I have obſerved on the right that a nation has

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"* RAPACITER, the regularly-formed adverb, though no where in uſe."

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on its own territory; and with reſpect to the former, I have ſhewn what are the rights of one nation in matters concerning the conſtitution of another, and how far it has a right to intermeddle in the diſputes that may ariſe on the choice of a ſovereign for another ſtate; and then I have treated of the power that a nation may think proper to put into the hands of its ſovereign. After which, I have entered into the particulars concerning the principal rights of ſovereignty with reſpect to internal government, and ſhewn how one power ought to act towards other powers, or their ſubjects, and the effects that may be produced by ſuch acts of ſovereignty.

"The object of a correſpondence maintained with foreign powers, is the ſecurity of the ſtate; this has occaſioned me to treat of the equality, liberty, and dignity of ſtates, and of commerce and navigation.

"Of the rights which concern the body of a nation, it is neceſſary to diſtinguiſh thoſe which concern the nation in general leſs than the perſon of the ſovereign, his family, or his private affairs, of whatever nature they may be; I have therefore ſpoken of them ſeparately.

"The ſecond principal claſs of rights, eſtabliſhed on cuſtom or tacit acknowledgment, are thoſe which concern the means employed by the different powers in their tranſactions with each other. Theſe means are of two ſorts: amicable and forcible. Amicable means are ſuch as conferences, treaties, and other acts by word of mouth or in writing. Forcible means are reprifals, war, and in general every act of force. Again, with reſpect to theſe laſt, I have been obliged to ſeparate the rights of belligerent powers from thoſe of allied, auxiliary, or neutral ones; and then I have pointed out the manner in which wars are terminated by treaties of peace.

"This has left me only the third queſtion, with which I have concluded the ſubject, to wit: How a nation may loſe the rights it has acquired by convention or cuſtom.

"If I have, in ſome inſtances, exceeded the ordinary limits of a book of this ſort, by introducing a great number of examples in the notes, it is becauſe I am perſuaded that it will render the work more intelligible, and, conſequently more uſeful. It is certain, that neither theſe partial examples, nor the detached treaties, often mentioned, are ſufficient to prove the univerſality of a certain cuſtom; but it is not leſs certain that they are very uſeful by way of illuſtration; and, beſides, it is well known, that, in practice particularly, a ſingle example has often more weight than the moſt powerful reaſoning. I could have very greatly augmented the number of theſe proofs, if I had not been afraid of ſwelling this little work to an unreaſonable bulk."

Our readers will perceive from this outline, that ſuch a book muſt be highly uſeful to thoſe who are not in poſſeſſion of the larger works to which Mr. Martens refers in his notes; and, indeed, will ſerve as a valuable *index* to ſuch as have thoſe books in their libraries. The greateſt impartiality appears to obtain in the expoſition of the different topics which muſt neceſſarily occupy the attention of a writer whoſe object is to convey a preciſe idea of the Law of Nations; and, in our peruſal of it, we have not diſcovered any thing objectionable.

The Tranſlator has performed his taſk with ability and ſucceſs; and he has dedicated the fruits of his labour to Mr. JOHN PENN, a gentleman

gentleman whoſe liberal mind, ſound principles, and exemplary conduct, render him a fit object of public commendation to all who think religion and virtue deſerving of ſupport, and who regard our religious and civil eſtabliſhments as entitled to protection.

Communications to the Board of Agriculture; on ſubjects relative to the Huſbandry, and internal improvement of the Country. Vol. III. Part I. 4to. Pp. 291. Robinſons. 1802.

THIS volume is inſcribed, perhaps not unappropriately, "To the memory of the Moſt Noble Francis, late Duke of Bedford." The "communications" are confined to what now appears to be the grand *deſideratum* in agriculture—*viz.* "the beſt means of converting certain portions of graſs lands into tillage, without exhauſting the ſoil, and of returning the ſame to graſs, after a certain period, in an improved ſtate, or at leaſt without injury." The firſt eſſay in the volume is by Sir John Sinclair, and relates to the advantages derived from old paſtures. He conſiders that, "though it may not be adviſeable to recommend the ploughing up of very rich old paſtures, or water meadows, or land apt to be overflowed, yet with theſe exceptions, there is every reaſon to believe, that other ſorts of graſs lands, may be rendered much more productive, by being occaſionally converted into tillage." "No. II." is by Dr. J. Walker, "Regius Profeſſor of Natural Hiſtory in the Univerſity of Edinburgh," and conſiſts of a "memorial concerning the preſent * ſcarcity of grain in Scotland," which he attributes entirely to the increaſe of paſture land, and the neglect of tillage. Agreeably to ſome of his calculations, "a Scots acre of good graſs land, worth forty ſhillings of yearly rent," will produce 120 lbs. of mutton, which cannot ſupport a labourer above one third part of the year; whereas the ſame acre of land, if ploughed, and ſowed with oats, would yield 1280 lbs. of oatmeal, which "is capable of ſupporting three laborious men in health and vigour, and with leſs additional ſuſtenance for the ſame period."† "The labourer, therefore, who lives chiefly on meat, demands for his ſupport about nine times the quantity of land that is neceſſary for the ſuſtenance of a labourer who lives chiefly on grain."

J. Dalton, Eſq. in "No. III." conſiders "paring and burning" to be the beſt method ever found of converting graſs into tillage. This opinion alſo ſeems pretty generally to prevail among the writers in the preſent volume: Arthur Young, in particular, expatiates largely on the practice, and is decidedly in its favour. But we wiſh to ſubmit to thoſe who are moſt converſant with this ſubject, whether

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* Dated January 10, 1802.

† This obſervation confirms the ſtatement of Mr. Barclay, noticed in our laſt review.

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the practice of digging graſs land with the ſpade, and turning the turf in, is not preferable on the whole.

"No. VI." which is the firſt eſſay "in claim of premiums," is by the Rev. H. J. Cloſe. "Though a clergyman," he ſays, "and deriving the chief ſupport for myſelf, a wife, and eight children, from the revenues of the church, yet I muſt candidly acknowledge, that tithes operate *as a direct tax on the ſkill, the capital, and induſtry of the country.*" We may be blind, or ſtupid, but we confeſs that we have never been able to ſee tithes in this point of view. We believe, indeed, that, if cultivators of land poſſeſſed a ſufficient portion of honeſty to account ingenuouſly with their paſtors for the profits and loſſes which they ſuſtain, the clergy would not frequently be diſſatisfied; but we have not ſo high an opinion of the improvement or *perfectibility* of human nature as to ſuppoſe that ſuch ingenuouſneſs will ever exiſt. Admitting that, however, to be the caſe, ſtill ſome objections would preſent themſelves: in the event of loſs on the part of the farmer, the clergyman would be left deſtitute. Mr. Cloſe adds: "I believe moſt of my brethren would rejoice, could any other mode of payment be deviſed, which would ſecure to them and their ſucceſſors, the ſame rank in ſociety which they now fill with ſo much credit to themſelves, and with ſuch advantage to the community." But what mode of payment, it may be aſked, would be ſo proper, ſo fair, or ſo juſt, as the one now in uſe? The ſubject is important, and our author ſhall ſpeak for himſelf.

"The plan I am about to propoſe to the Board, is ſimply this:—Let the tithes of the kingdom be valued, and each proprietor of land have the refuſal of the tithes of his property at the valuation. Should this buſineſs be well conducted, the intereſt of half, or at moſt, three-fourths, of the capital thus raiſed, and veſted in the public funds, would ſecure to the clergy the amount of their preſent incomes; and the remainder of the capital might be an accumulating fund, to prevent the preſent incumbents, or their ſucceſſors, from ſuffering any injury by an advance on the neceſſary articles of life, and a conſequent depreciation in the value of the circulating medium. Once in four or five years, the average of the price of wheat, the ſtaple and moſt neceſſary grain in the country, ſhould be taken; and ſhould it appear that an advance had taken place, the incomes of thoſe who had diſpoſed of their tithes, ſhould receive a proportionate addition. But as no power on earth ſhould invade the property of any individual, or oblige him to diſpoſe of it without his free conſent, I would propoſe, that the attempt to releaſe the nation from this tax ſhould originate with the King's moſt excellent majeſty, who is ever ready to alleviate the diſtreſſes, and add to the comforts of his people. His Majeſty, with the conſent of the Imperial Parliament, may undoubtedly diſpoſe of all the preferment in the patronage of the Crown; and to induce the preſent incumbents to approve of ſuch a meaſure, an addition to their incomes of fourteen or fifteen per cent. might be offered, to all thoſe who have received a compoſition in lieu of tithes, and whoſe agreements commenced previous to the year 1795, or theſe years of ſcarcity. To others, the commiſſioners might make, in writing, ſuch offers as ſeemed in their judgment equitable, from which

which no deviation ſhould be made. Suppoſe the incomes of the parochial clergy, holding livings under the patronage of the Crown, to amount to 110,000*l.* a year; to this calculation, if it may be ſo termed, muſt be added at leaſt one third, to come near the full value of the tithes ariſing from this preferment, independent of thoſe belonging to the dignitaries, which are not included. This would amount to upwards of 146,000*l.* *per annum*, and at only twenty-ſix years purchaſe, though tithes are uſually ſold at thirty, would raiſe the ſum of 3,796,000*l.* which, at only four per cent. would ſecure to the clergy holding ſuch preferment, their preſent incomes, and leave about 40,000*l.* a year as an accumulating fund. The effect this would have upon the public funds, muſt be evident. His Majeſty would not be deprived of his patronage; the clergy and their ſucceſſors would be ſecure of holding their preſent rank in the ſcale of ſociety; and the agricultural intereſt of our iſland would be exonerated from a burden, which is at preſent a conſtant ſubject of complaint. Were this ſcheme adopted, and put in practice with the livings in the gift of the Crown, and free liberty given to other patrons and incumbents to purſue the ſame plan, I am of opinion, no ſuch mode of payment as tithes would ſubſiſt in twenty years. Let a proportion of every man's farm be free of tithes, and he may crop the other part ſo as to make it the intereſt of every lay impropriator to ſell at a fair price; and with the clergy, there would be few who would make any objection, ſhould the plan propoſed appear to them, as it does to me, a very eligible one. I have been informed that Mr. Pitt has a ſcheme in agitation, ſomewhat ſimilar to this. Should this prove true, he will have my hearty good wiſhes, and moſt ſincere prayers for his ſucceſs."

With a *clergyman* who can gravely recommend ſuch a plan as this, and who appears to have as little knowledge both of the *principle* and the *effect* of tithes, as of the diſpoſition of thoſe who pay them; we ſhall not condeſcend to reaſon; becauſe his prejudices muſt be inacceſſible to reaſon. We would recommend him, however, to read Mr. Burke, and then repeat his wiſh that the clergy may become penſioners of the ſtate, if he dare. Whatever may have been in agitation, we venture to predict, that neither Mr. Pitt nor any other miniſter will ever be bold, or rather weak, enough, to lay ſuch a ſcheme before the parliament.

"No. VIII." by the Rev. Arthur Young, embraces a variety of ſubjects relating to, and connected with, the general queſtion, and occupies no leſs than 75 pages. A ſeries of calculations on the comparative quantity of human food produced from graſs and arable land, is, in this eſſay particularly worthy of attention.

Dr. Campbell, of Lancaſter, in "No. XI." takes it for granted, "that the ſoil which is made capable of producing an abundant crop of nutritious graſs, may at any time be converted into fertile arable land." This eſſay which is chiefly intended to eſtabliſh "the neceſſity of duly cleaning and pulveriſing the land; the advantage of plentifully manuring that which is under cultivation and tillage; and the utility of reſtoring it to the ſtate of graſs before the ſtrength of the manure is exhauſted," contains a variety of experiments which will be read with conſiderable intereſt.

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We have heard of a dog that "wearied Echo with his din;" and we cannot conclude this article without obſerving that, though our patience has been nearly as perſevering as that of Echo, we are heartily tired of poring over the maſs of hobbling proſe, unenlivened with important matter, of which the greater part of the volume before us is compoſed.

A Sketch of the Life and Character of Lord Kenyon; late Lord Chief Juſtice of the Court of King's Bench. "Juſtiſſimus et ſervantiſſimus æqui." 8vo. Pp. 42. 1s. 6d. Spragg. 1802.

THIS is properly denominated a *Sketch*; for it is a mere ſketch; and, indeed, a haſty and imperfect ſketch, of a moſt important character. The writer, however, is a man of obſervation and judgment, whoſe principles are good, and intentions unexceptionable. He has alſo formed a correct eſtimate of the general character of Lord Kenyon, and entertains juſt notions of its importance to, and influence on, ſociety; but he has neither connected his narrative ſo as to rivet attention, nor accompanied the communication of his ideas with ſufficient reaſoning to make an adequate impreſſion on the mind.—Still the tract before us contains many pertinent remarks, and many excellent reflections.

It appears that Lloyd Kenyon was born in 1733, at Gredington, in Flintſhire, the ſeat of his father Lloyd Kenyon, Eſq. whoſe eldeſt ſurviving ſon he was. He ſerved his clerkſhip to Mr. Tomlinſon, an eminent attorney, at Nantwich in Cheſhire, was entered at Lincoln's Inn, in 1754, and was called to the bar in 1761. He firſt practiced as a conveyancer, and ſoon acquired great eminence at the Chancery bar. In 1773 he married a Lancaſhire lady of his own name, to whom he was diſtantly related. In 1782, when the Rockingham party came into power, he was made Attorney General, and was elected member for Hindon. In 1784 he ſucceeded Sir Thomas Sewell as Maſter of the Rolls; and, on the reluctant reſignation of the Earl of Mansfield in 1788, he was appointed Chief Juſtice of the King's Bench, and created (June 9) Baron Kenyon. This high and important office, the duties of which his lordſhip diſcharged with great honour to himſelf and eminent advantage to his country, he enjoyed till his death, which occurred on the 2d of April 1802, in the 69th year of his age.

"Lord Kenyon as a judge," ſays his biographer, "appeared to much greater advantage than as an advocate. The advocate's higheſt merit is to do the beſt he can for his client; on this account he muſt aſſume a verſatility of character; he muſt at times conceal truth, if he does not palliate vices; the adulterer has been known to be moſt indignant in court, againſt that violation of a ſolemn compact; the domeſtic tyrant, has been loudeſt in his enthuſiaſtic praiſes of liberty; but the judge has a very different part to act; he preſerves a greatneſs and an uniformity of character; he has but one

one law to go by; this adds ſtrength to his remarks, and authority to his opinion."

His Lordſhip, however, is here accuſed of having frequently quoted "ſcraps of learning" for an unworthy purpoſe, which, we are confident, his mind never harboured; and if the aſſertion, that "his quotations were frequently miſapplied" be correct, which we more than doubt, it behoved his biographer to adduce at leaſt *ſome* proofs of the fact. Beſides, how can ſuch an aſſertion be reconciled with a ſubſequent obſervation, that his lordſhip "was one of thoſe truly great characters, which are ſuperior to all affectation, even *the affectation of knowledge?*"

"Other Chief Juſtices may have been profounder ſcholars; the deciſions of juſtice may have been adorned with more graces of eloquence, and more luminous variety of illuſtrations; others have been more diſtinguiſhed as political characters, but I believe there never lived a Lord Chief Juſtice, who more completely poſſeſſed and deſerved the confidence of the public. Implicit confidence is more than is due to any man; but confidence in moral worth, in ſterling integrity, in tried abilities, and ſincere regard to religion, was what Lord Kenyon eminently enjoyed. The nation at large were more than ſatisfied with him; they repoſed in him with a filial confidence that the great intereſts of morality, property, reputation, and marriage, were ſafe where Lord Kenyon preſided."

Again—

"Lord Kenyon was remarkably quick, and ſaw almoſt with one glance of intuitive knowledge, into the real drift of a queſtion, and how the purpoſes of ſubſtantial juſtice might beſt be anſwered. What he diſcovered, he would ſpeedily execute. At times his ideas ſeemed to crowd ſo cloſely for utterance, that he laboured for words to expreſs himſelf; and his words were not always moſt judiciouſly ſelected; but his remarks were pertinent, his intention was right, his morality was that of the Goſpel."

Theſe are juſt notions of his lordſhip's legal and moral attainments, and what greater praiſe can a Britiſh Judge deſire?—We knew him well, and, in common with a great majority of the country, conſider his death as a public misfortune. The Court of King's Bench, we fear, will, every day, find additional cauſe to lament the loſs of a chief who never ſuffered his political opinions to bias his legal deciſions; whoſe religious principles, confirmed by deep reflection, chaſtened by humility, and enforced with zeal, gave a ſtrength and a colour to his ſentiments which were in perfect uniſon with the laws of the land; and who, in no inſtance of his official conduct, allowed his ſenſe of duty to be, in the ſmalleſt degree, counteracted by conſiderations of a private or perſonal nature. His lordſhip was, indeed, as his biographer obſerves, "a ſincere believer in the truth of revealed religion;" and we concur with him in opinion, that "a greater proof of his ſincerity he could not give than by entruſting his children's education to the care, and to the example of the Rev. Wm. Jones of Nayland." One of theſe children has ſucceeded his

his lordſhip in his title and eſtate; and we confidently predict, that his father's care in providing him with ſuch an education, will be amply rewarded, and that the fruits of that education will be eminently conſpicuous both in his public and his private conduct.

That "Lord Kenyon was no convert to the ſpeculations of Adam Smith, and was unwilling to truſt that every commodity would find its proper level" is undoubtedly true; but that he "was no friend to the eſtabliſhed mode of providing for many of the clergy by tithes" we are loth to believe. His biographer's remarks, however, upon both theſe ſubjects, as well as upon ſome others, eſpecially upon dreſs, are highly judicious. Still that this is a haſty compoſition is evident as well from the general management of his ſubject, as from the particular remark, (in alluſion to the trial of Lord George Gordon, whoſe leading counſel was Mr. Kenyon) that "the attention of the public was fixed on the proceedings at the Old Bailey." Had the biographer's attention been fixed on his ſubject, he muſt have learned that Lord George Gordon was tried in the Court of King's Bench.

Literary Leiſure; or, the Recreations of Solomon Saunter, Eſq. 2 vols. 8vo. Miller. 1802.

THE morals and the language of the country owe a large portion of their improvement to thoſe deſultory works, which have occaſionally appeared under the denomination of Periodical Eſſays. It is a ſtyle of writing which ſuits the young and the old, the grave and the gay; calculated at once to inſtruct and to amuſe: the variety of the ſubjects ſupply the place of intereſt; and their different lights and ſhades afford proſpects to the mind, animating, pleaſant, and cheerful.

The volumes before us we have underſtood to be the production of a lady; however that may be, they are the effuſions of a vigorous and well-ſtored mind, acquainted with ſcience, matured by ſtudy, poliſhed by obſervation, playful and ſolid.

It would be injuſtice to merit were we not to make a few ſelections, and recommend the public to a full and ſerious peruſal of the whole work, leaving them to claſs the author above the flimſy eſſayiſts of the preſent day, and as near as they may think fit to the elegant *Colman*, the magnanimous *Johnſon*, and the immortal *Addiſon*.

Thinking ſo well of them, we cannot but regret that the Eſſays are not more numerous, and have to hope that the author's *literary leiſure* may be increaſed, in order to our being indulged with more *literary delight*. In a work ſo equally excellent, and ſo variouſly coloured, we are neceſſarily at a loſs where to ſelect from, but begin with extracting from an Eſſay on *Female Education*.

"In all the plans of education the firſt idea that ſtrikes the experienced friend of childhood is, that they have been formed in the cloſet, and are totally incapable of being reduced to practice;—the ſyſtems appear ingenious, but they reſt too much on general principles, and are, in fact, written

ten

ten as if all thoſe who have devoted their time and thought to the ſubject were decided *Materialists* and *Necessarians*, and fully convinced that poſitive effects muſt follow certain cauſes;—they proceed on the ſuppoſition that parents and teachers never ſuffer any purſuit, however engaging,—any buſineſs, however neceſſary, to interfere with the inceſſant attention requiſite to accompliſh the great end of education; and alſo aſſume it as a grand poſtulatum, that children will be at all periods docile to inſtruction, and eager to ſecond the ſyſtematic views of their teacher: then, with inſtructors, free from every human failing; and children, never wayward and always intelligent, they proceed, by regular gradations, to form the ſcholar, the wit, and, in fine, the perfect human being. Since, however, we live not in Utopia," &c.

The author proceeds with great good ſenſe to enquire whether the real end of female education is not to make the objects "virtuous in conduct, happy in themſelves, and agreeable to others,"—examining the ſyſtem mongers and ſyſtem followers, contraſting the faſhionable modes of ornamental improvements with the true principles, purſuits, and end of cultivating the human mind.

We now ſelect part of a letter on *Grammar*.

"There are a few points in grammar which I do not recollect ever to have ſeen noticed, and which I wiſh to ſubmit to the attention of critics through the medium of your paper. The old diſtinction of *ſix* caſes ſeems to be pretty generally exploded—the *vocative* is wholly aboliſhed, and the *dative* and *ablative* incorporated with the *genitive* and *accuſative*. This appears to be a falſe arrangement, ſince the *ablative* muſt be incompatible with the *genitive*, and the *dative* has but little connection with the *accuſative*;—perhaps our language is too incorrect to be ſubjected to the ſame rules as the poliſhed tongues of ancient days; and as our caſes are only formed by *prepoſitions*, it is wiſe to abandon them altogether with reſpect to *nouns*.

"But there is one inſtance in the Engliſh language of perfect *dative* and *ablative* caſes in the adverbs *here*, *there*, and *where*: *hither*, *thither*, and *whither* are compleat *datives*:—*hence*, *thence*, and *whence* are as complete *ablatives*, &c."———"All adjectives, in their firſt ſignification ſuperlative can admit of no *degrees of comparison*; *more* or *moſt univerſal* is mere tautology; *fuller*, *fullest*, *emptier*, *emptiest* ſignify nothing; a veſſel cannot be more than full, a head cannot be more than empty, &c."

Two of the Eſſays contain a very fair laugh at modern commentators, in an ingenious critique on

Peter Piper pick'd a peck of pepper, &c.

and which the commentators themſelves are likely to peruſe with a ſardonic ſmile; it would exceed our limits to quote from them.

As a ſpecimen of the poetry interſperſed through the work, we ſubjoin the following for its brevity:

THE WILD ROSE BUD.

Ah! why did I gather this delicate flower?
Why pluck the young bud from the tree?
'Twou'd there have bloom'd lovely for many an hour,
—How ſoon it will periſh with me!

Already its beautiful texture decays,
Already it fades on my ſight!
'Tis thus that chill languor too often o'erpays
The moments of tranſient delight!

When eagerly preſſing enjoyment too near,
Its bloſſom we gather in haſte;
How often we mourn with a penitent tear
O'er the joys that we laviſh'd in waſte!

This elegant flow'r had I left it at reſt,
Might ſtill have delighted my eyes,
But pluck'd prematurely and plac'd in my breaſt,
It languiſhes, withers, and dies.

DIVINITY.

GARRETT's *Light ſown for the Righteous, ycleped A Sermon.*

TO THE EDITOR.

SIR,

HAVING but little leiſure, and ſtill leſs inclination, for peruſing the miſerable traſh which is daily obtruded upon the public by ignorant and impudent fanatics, I ſhould probably never have ſeen, or even heard of, the ſtrange performance to which I now beg to call your attention, had it not been lately put into my hands by a friend, as a moſt curious ſpecimen of its kind. I preſume it has not yet fallen in your way; and, perhaps, if it had, you might have thrown it aſide as too obſcure and contemptible for public animadverſion. Indeed, I ſhould be ſomewhat aſhamed of volunteering my ſervices in the nauſeous taſk of exhibiting it to view, did I not conceive that the expoſure of it may anſwer ſome good purpoſe. A *grub* is a very obſcure animal, and it is dirty work to meddle with it: but its miſchief is unceaſing, and, if we ſave the meaneſt plant in our gardens from its depredations, we do not think our labours thrown away. Without further apology, then, I crave permiſſion to inſert in your miſcellaneous department, a few extracts from this curious publication, accompanied with ſuch curſory remarks as occurred to me on the peruſal of it.

The title-page runs as follows:—"Light ſown for the Righteous; a Sermon preached at Lant-ſtreet Chapel in the Borough of Southwark, on Sunday Morning, May 10, 1801, by the Rev. Jeremiah Learnoult Garrett, *P. R.* Miniſter of the above Chapel, and Lecturer of Monkwell-ſtreet Chapel, London. Printed for the Author, &c. and ſold by I. S. Jordan, No. 19, Ludgate-hill, and No. 166, Fleet-ſtreet; at the Book Room of the Chapel, Lant-ſtreet; the Veſtry Room, Monkwell-ſtreet; and by the author's different and well-known agents in the courſe of his country connections. Price Sixpence."

Never having heard before of this *itinerant* performer, (though ſo *well-known*) I enquired for his pamphlet at Mr. Jordan's, Ludgate-hill, but in vain; ſince, though they acknowledged ſome acquaintance with him, and ſhewed me a book of hymns publiſhed with his name, they had not been favoured with any copies of *this* work for ſale. Upon enquiring what was meant by the initials *P. R.* attached to Mr. Garrett's name, I was told that it ſignified *preacher of redemption*. This, I preſume, is a new degree in the college

college of methodiſm, ready to be conferred upon any ſuch hopeful pupils as Mr. G., who pour forth their ſpiritual effuſions, unfettered by academical reſtraints, and diſdainful, no doubt, of academical diſtinctions!

The *Preface* being very characteriſtic of the whole performance, I preſent it to you at full length. "On the Saturday and Lord's Day morning before I preached this ſermon, my ſoul was too much haraſſed by the enemy and my own unbelief, to ſuppoſe that any thing was likely to come forth for the preſs." [If by "unbelief" he means his not believing himſelf fit to mount the pulpit, what a pity he ſhould ever have got the better of it!] "Yea, I can truly ſay, that (like many other times when I go up into the pulpit) the higheſt of my expectation was, if the Lord in tender mercy would bear with ſuch a poor, ill and hell-deſerving wretch, and enable me but to get through the ſubject with common decency, it was all I could poſſibly expect at his hands: but I am here again favoured with a freſh proof of the *incorruptible* nature of the pure word of life; for if it was not *incorruptible* indeed, it would be too much tainted in paſſing through ſuch tainted lips as mine, for any perſon to deſire a ſecond publication of the ſame from my ſinful hands. But as the requeſt was earneſt, and the motion forwarded, as it reſpects the expence of the preſs, in the moſt liberal manner, by my HONOURABE TRUSTEES of both *Lant-ſtreet* and *Monkwell-ſtreet*, whoſe concern to promote the glory of GOD,—the public welfare,—and my temporal intereſt," [Admire, I beſeech you, Sir, the ſuperlative modeſty and beauty of this admirable climax!] "is, I truſt, more ſenſibly felt, than can poſſibly be expreſſed, without the appearance of flattery; I ſhall, without further apology, ſubmit the ſame, according to their wiſhes, to their peruſal: And may that bleſſed ſpirit which accompanied it with power from the pulpit, bleſs the reading of it to all thoſe into whoſe hands it ſhall fall; and the glory ſhall redound to the GREAT THREE IN ONE and ONE IN THREE—while I ſubſcribe myſelf the ſervant of all thoſe who have Chriſt in their hearts."

"JEREMIAH LEARNOULT GARRETT."

I ſhall not ſtop here to make any comments on the *ſtyle* of this introductory performance; or on the *character* Mr. G. gives of himſelf (which may poſſibly be a very juſt one;) or on the wonderful *liberality* of thoſe *honourable trustees*, who have, it ſeems, an *equal* concern for the glory of God, the public welfare, and Mr. Garrett's temporal intereſt! But I cannot omit noticing a mode of *puffing* the ſermon, not uncommon, I believe, with writers and preachers of this deſcription. For, what does the whole of this preface amount to, but that the author thinks ſo highly of his own work, that he cannot believe it to be his own; but attributes it to the immediate inſpiration of the holy ſpirit, the infallible wiſdom of God himſelf! If this be not the utmoſt extravagance of *ſelf-conceit* under the guiſe of *humility*, I know not by what terms to characterize it: and ſurely it affords a ſtriking proof how nearly enthuſiaſm is allied to pride and profaneneſs, and how utterly incompatible it is with genuine modeſty and piety!

The text of this ſermon is: "Light ſown for the righteous." In the very firſt ſentence of the diſcourſe, we have the expreſſion, "an elect ſinner," certainly not a ſcriptural phraſe, nor reconcileable with ſcripture but by a very harſh and forced interpretation. To a vulgar ear (and for ſuch this ſermon is evidently intended) it will be apt to convey the dangerous notion that a ſinner and a ſaint are ſynonymous terms. But this, en paſſant. Let us proceed.

The preacher being determined that his hearers ſhould drink the very

dregs of Calviniſm, makes his ſermon the vehicle of the moſt extravagant notions that ever diſtinguiſhed the moſt extravagant of its ſupporters. He begins with "ſetting forth the true character of the *righteous*," by whom, he aſſures us, are meant thoſe who are "*ſensibly righteous*." Here again we diſcover the Shibboleth of the party. "Senſibly righteous" is not a ſcripture phraſe, any more than "an elect ſinner;" but he labours to eſtabliſh his poſition in the following moſt *logical* manner: he ſays, "St. Paul informs us, in 1 Cor. vi. 9. they cannot enter into the kingdom of heaven, till they are made *ſensibly righteous*: for, *know ye not, brethren*, ſays the apoſtle, *that the unrighteous ſhall not enter the kingdom of heaven*. A plain proof that none elſe have a *title*."—i. e. (I ſuppoſe) none but the *ſensibly righteous*. But where is there one word in this, or any other text, to convey ſuch a meaning?

He then goes on to explain what he means by being "ſenſibly righteous;" and takes great pains to convince us that he does not mean "a bare aſſent that Chriſt is our righteouſneſs, or that our righteouſneſs is of Jehovah," nor yet "an outward conformity to the goſpel; no, nor yet any change of conduct;"—but that "we muſt feel the pardoning and cleanſing efficacy of Chriſt's blood in our conſciences;" and leſt we ſhould ſurmiſe that it is neceſſary that any good *effect* ſhould be produced by it in our heart and conduct, it is his expreſs doctrine that even the grace of God leaves us as bad as it finds us; for, ſays he, "before we can apprehend the RIGHTEOUSNESS OF CHRIST aright, we muſt learn our need of it in *this way*, by an utter diſſatisfaction with all we can do, either from a *principle of nature*, or from a *principle of grace*; for 'tis evident, that not only *all our righteousnesses are as filthy rags*, as ſpringing from a *principle of nature*, but the beſt things that we ever performed from a *principle of grace* is not worthy to be called *righteousness*." According to which doctrine, it ſhould ſeem that divine grace is of no other uſe than to give us a *ſensible* perſuaſion, conviction, or experience, of our being "elect ſinners," and that as to any help to our improvement in holineſs and virtue, it is neither uſeful nor neceſſary.

But (ſays this confident inſtructor) "the gracious ſoul is not permitted to ſtop with a *ſense of pardon*, for ſuch is the *divine light* in his ſoul" (i. e. in the ſoul's ſoul) "that he is enabled now to look by faith to the *perſonal obedience* of a *precious Redeemer*, which he knows to be a *compleat obedience*; which he claims as his own, in the exerciſe of that *precious faith*, which is of the operation of the ETERNAL SPIRIT, and by the power of that *bleſſed ſpirit*, he gets it in his poſſeſſion. He now *ſensibly* ſtands *before God*, as one that *has kept all the commandments of* CHRIST HIS HEAD." Not content, however, with thus interpreting the doctrine of imputed righteouſneſs, in a ſenſe that ſeems to preclude the neceſſity of any actual performance of duty on man's part, he proceeds to expatiate upon this doctrine in a ſtrain ſo groſsly indecent, preſumptuous, and impious, that I ſhudder in reading it. Thus he breaks forth in the true Katterfelto ſtyle.—"But now appears a WONDER OF MERCY, a WONDER OF GRACE: Oh! what ſhall I call it! a WONDER OF WONDERS! God puts it out of his own power to ſee our ſins. It is an *old proverb*, there is none ſo *blind* as thoſe who *will not ſee*; and the GREAT JEHOVAH having imputed his *righteousness* to us, is determined to ſee nothing elſe *in us!*"—Preſently follows a dialogue between the ſoul of a ſinner and his God, ſuch as (I hope) is not eaſy to be paralleled. "When he (i. e. Chriſt) looks at his *diſconſolate children*, who are *bemoaning their own wretchedness*, and ſeeing the *fleſh luſting againſt the ſpirit*, he, by the *ſtill voice of his bleſſed ſpirit*, calls the poor mourning ſoul *his love*, or as he ſaid to

Mary,

Mary, Why weepeſt thou? Lord! ſays the ſoul, I am *ſo vile*, I am ſo *filthy*. I am tempted, ſays the poor ſoul, to call all my *former experience* into queſtion, for I am ſuch a *beaſt before thee*. Pſ. lxxxiii. 22. *Why I behold no ſpot in thee, ſays the Lord:* but ſays the ſoul, I both behold and feel *many in myſelf*. Why *thou art all fair, my love, I behold no ſpot in thee, ſaith the Lord*, Song iv. 7. Oh! wondrous love! Can this poſſibly be the *voice of God? It is*, my friends, *it is! It is the voice of our heavenly father!* Oh! then may we ſing with the poet, from our very hearts,

"Hail, bleſſed Lord! 'tis thy ſweet voice!
That bids me in thy name rejoice?"

It is added, "ſuch a ſoul, in the eyes of a *holy God*, is a *righteous member* of a RIGHTEOUS JESUS! for while he has the *perfect nature of God* within, he has the *perfect* RIGHTEOUSNESSS OF CHRIST without! And this is the only man that ſerves God in *holiness and righteouſness;* for ſuch a ſoul is *redeemed from hell and purged in his conſcience:*"—and again, "thoſe who know ſomething of this experimentally, need not *doubt* for a *ſingle moment*, but they are the *righteous* ſpoken of in the text; yea, I will go ſo far as to aſſure you, my friends, that if you are but now under the true *humbling operation* of the *bleſſed ſpirit*, you are in a ſure road for all the reſt."

Here ends the firſt part of the diſcourſe, ſetting forth "the true character of the righteous;" by which it is evident the preacher would have us underſtand that it matters not how wicked men are, or continue to be, if they do but perſuade themſelves that the holy ſpirit has ſanctified them, and that they are of the elect; not one word being ſaid, nor even a hint given, that ſuch ſanctification or election is to be *evidenced* by any *fruits* of holineſs, or to be any otherwiſe aſcertained than by the "elect ſinner's" own confident perſuaſion of his ſins and his ſalvation, which is called by this perſpicuous orator, being "ſenſibly righteous!"

After theſe ſpecimens of Mr. Jeremiah Learnoult Garrett's performance, you would, I doubt not, readily excuſe me from raking any more in ſuch a filthy puddle of ignorance and impiety. But there is yet here and there a choice flower of rhetoric, or an extraordinary flight of fancy, which may be worth your notice, before we cloſe the book.

The ſecond part of his diſcourſe is to "ſhew what he underſtands by this LIGHT ſpoken of in the text." This he explains to be "the Sun of Righteouſneſs, who aroſe with healing in his wings;" and this he adds, "ſuppoſes that the *poor ſinner* is wounded with the *arrows of* conviction; and as the riſing of the Sun above the horizon, diſperſes the *noctious vapours*, collected together in the dreary hours of the night, ſo the ſhedding forth of this DIVINE LIGHT in the ſoul, diſperſes the clouds of our *unbelief*," &c. The *noctious* vapours might be ſuppoſed an error of the preſs, but that it is marked in Italics; and the intimation that it means vapours collected in the *night*, proves that this is Mr. G.'s own orthography, and diſplays, in a wonderful manner, his etymological learning. O! rare Mr. Learnoult!

Thirdly he proceeds to ſhew, "in what reſpect this *Light is ſown for the Righteous.*" This head is ſpun out to a great length; and exhibits ſuch a chaos of metaphors, dark alluſions, and unintelligible illuſtrations, as remind one of Gray's deſcription of an old Gothic building, with "windows that exclude the light; and paſſages that lead to nothing." Chriſt, he tells us, was figuratively ſown in the ceremonial inſtitution of ſacrifices. This is inſtanced in Abel, Noah, Gideon, &c. Reſpecting Noah, it is ſaid, that "the *ark* floating upon the water was truly emblematical," that "the

floods of *divine wrath* could not possibly drown an '*elect vessel*;" and "the ark resting upon such an *high mountain*, that the house and family of heaven should be *exalted above the hills*."—Again; "Light was sown for the righteous in the *pillow* of the cloud which went both *before* and *behind* the children of Israel." Lest we should suppose this *pillow* to be a typographical erratum, it is thus repeated five or six times: "Christ acted in the cloudy *pillow*;" he looked through the *pillow*;" &c. &c. Here, then, we have another specimen of Mr. G.'s erudition and talents for Biblical criticism! Shortly afterwards, we are taught that "Light was sown for the righteous in the *human nature* of JESUS CHRIST; and this (he adds) gives me an opportunity of answering that important question, If Jesus is the TRUE GOD, how could he increase in *wisdom* and *stature*, and in *favour* with GOD and *man*?"—What connection this question has with his subject, it is not easy to discover. His decision upon it, however, (as far as I can comprehend it) is, that the wisdom here spoken of, was the infinite wisdom of God, which, he assures us, "was sown, or in other words, *veiled in flesh*, yea, in a *dumb and suckin*, *infant*, but as much INFINITY, OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE, behind the veil of flesh, as if exposed to open view." Then follows a most poetical simile of fog and sunshine, to elucidate the subject. But he proceeds, "I am well aware, that some will apply this increating in wisdom, &c. to what they call the *human soul* of Christ, which they make *inferior to the father*; but sure I am," [this, by the bye, is a phrase which Mr. G. never omits, when he has any thing more than usually hazardous to assert,] "sure I am, that if the *soul of Christ* was not *divine*, it could be no *satisfactory sacrifice* for the sins of the people." This appears to me to be an absolute denial that our Lord had any human soul, contrary to the orthodox truth; and the assertion is followed up by an equally bold and presumptuous disquisition on the suspension of the Divine Nature during the sufferings on the Cross. Thus "fools rush in where angels fear to tread:" and Mr. J. L. G. without one single qualification for discussing such an awful subject as the hypostatical union, cries out, sure I am," and "sure I am;" as if he had made discoveries which none should dare to dispute.

We next come to a simile of no common beauty and originality. "Light is sown for the Righteous in the hearts of all God's people; i. e. a portion of this *divine light* is communicated to discover the *vileness of their nature*, which as soon as it begins to diffuse its *genuine rays*, they begin to *lament their misery and wretchedness*. As for instance, if this *chapel* was ever so full of cobwebs and dirt, it would not be discovered if we met in *total darkness*; but light breaking in, would make the discovery." The subject is still further illustrated by a sample of "good Mr. Hart's" poetry: probably an extract from one of the hymns published by Mr. Garrett. We are told, moreover, that "the light *sown in our hearts*, not only discovers our own utter nothingness before we come to Christ, but it continues to make such discoveries afterwards as sufficiently proves, that however grace *subdues*, it does not *mend* our *ruined nature* in this world!" This strange mode of exalting the power of grace, by saying that it *subdues*, but it does not *mend* our nature, must imply that a state of grace is entirely compatible with a state of the grossest sinfulness, and that amendment of life, or improvement in holiness, charity, and purity, is neither to be expected, nor regarded, by those who are under its dominion. This is surely unqualified Antinomianism; and if established as a scripture doctrine, would "make a concord

between

between Chriſt and Belial, light and darkneſs," and do away every motive to leading a Chriſtian life, or ſhewing our faith by our works. The preacher, however, warmed with his ſubject, ſoars to the nobleſt heights, and tells us, that "the light that is ſown in our hearts will naturally lead us to a diſcovery of all the *eſſential truths* of the goſpel, ſuch as INVINCIBLE or SOVEREIGN GRACE! NON-CONDITIONAL ELECTION, FINAL PERSEVERANCE, &c.!" Thus giving us, in one pithy ſentence, a rich aſſemblage of "the Beauties of Methodiſm;" and enabling his hearers to carry home with them ſome precious *words* for their meditation, however difficult they may find it to annex to them any diſtinct *ideas*.

And now, Mr. Editor, "*ſure I am*" (to uſe this author's energetic phraſe) that you will very much rejoice, to find that we are drawing to a concluſion. But that I may not do injuſtice to the peroration by any attempt at an abridgment, I beſpeak your patience yet another minute, while I copy two of the concluding paragraphs.

"I come now to diſmiſs the ſubject, by a *ſolemn appeal* to your hearts and conſciences. And here I would obſerve, that there is not a *man*, a *woman*, nor a *child*, in this aſſembly, but is poſſeſſed of a *precious and never-dying ſoul, that muſt live for ever in another world*; and God *knows*, this may be the *laſt ſermon* many of you may ever hear! What know you, my dear friends, of the *true light of God* in your ſouls, if death ſhould ſtare you in the face *this moment?* Many *talk* about *light* and *righteouſneſs*. But the queſtion is, have I ever been *convinced* of my *unrighteouſneſs by nature?* Of the *natural darkneſs of my mind?* Of the *enmity of my heart?* and of my *unbelief?* Now *ſome* will tell you, that there is a time, when the HOLY GHOST *ſtrives* to convert every man: and if we ſet in with his ſtrivings, and become co-workers, there is no doubt but we ſhall be *converted!* Yea, I have heard them *confeſs*, that when *they* were *under conviction*, they could have *ſtifled it if they would:* yea, that they could have *hindered their own converſion*. I aſk, are there any of that awful *ſtamp* here this morning? Becauſe, if there are, *I am bold to tell you*, that from your own account, what you call *grace* is not ſo ſtrong as *nature;* and ſure I am, that the *devil* is ſtronger than *you* and your *artificial grace* together; and as ſuch, it matters not a *ſtraw* all your *reformation*, living and dying in ſuch hypocriſy, you will be *everlaſtingly damned*, as ſure as JEHOVAH exiſts, and I ſtand in *this pulpit*. GOD IS A SOVEREIGN, and all the *graces* of his *holy ſpirit* are SOVEREIGN, like himſelf. The queſtion is, what know you of a *light* that your own wickedneſs could not put out? Of a *power* that your own arm could not vanquiſh? Of wounds that nothing but the *blood of Chriſt* can *heal?* Of *filthineſs*, that nothing but his *precious blood* can *purge?* and a *nakedneſs* that nothing but his *ſpotleſs righteouſneſs* can cover? If you know ſomething ſavingly of theſe things, though you may not be brought to *a full aſſurance of faith*, yet you are in a *ſafe road*; only be aſſured, that *that* which moves you to ſeek his face is *ſupernatural;* I ſay, *be but aſſured of this*, and I am bold to tell you, that the *light* ſpoken of in my text is *ſown* for you, and though for the *trial of your faith and patience*, you may remain long under his *ſuppoſed indignation, he will bring you forth in his own due time, to the light, and you ſhall behold his righteouſneſs!*"

The prominent features of this harangue are theſe *wholeſome* doctrines, that if a man ſuppoſes he can "hinder his own converſion," by wilfully neglecting or reſiſting the grace of God, that very ſuppoſition, which leads him "not to be high-minded, but fear," will be ſufficient, (however earneſtly he may endeavour to co-operate with God's grace, and to reform his

life and conduct,) to make him "everlaſtingly damned:" and, on the other hand, if he can but bring himſelf to a *full assurance* that he is in a ſtate of grace, (let his conduct be what it may) he is in the ſafe road, and certain of ſalvation.

Here ends, then, this "wonder of wonders," and Dr. Katterfelto drops the curtain!

It muſt be wholly unneceſſary for me, Mr. Editor, to trouble you with any farther comments on this farrago of impiety and abſurdity. But, perhaps, your readers may be inclined to aſk, "Why drag ſuch a performance into notice? Why not leave it to its proper doom, the oven or the jakes?" In anſwer, Sir, I might quote a very juſt obſervation on an article in your laſt Appendix, that "it is ſometimes not improper to render *demerit* conſpicuous." If it be an act of charity to the public, to expoſe Quacks in *Medicine*, it is ſurely no leſs ſo to hold up to ſcorn and ridicule Quacks in *Spiritual* concerns. They who broach, in ſuch unqualified terms, the doctrines of Unconditional Election, and the Sovereignty of Grace, without any regard whatever to the perſonal conduct of the individual, and in ſuch a manner as to reconcile every enormity that it is poſſible for a man to commit, with a ſtate of abſolute and certain ſalvation, are ſurely doing no leſs injury to the *ſouls* of men, than the moſt ignorant and inhuman venders of *poiſonous* preſcriptions are doing to their *bodies*. The miſchief, too, is equally extenſive in the one caſe as in the other. Men of diſcernment and knowledge may be in little danger from either: but it is deplorable to think of the number of poor, ignorant, deluded creatures, who ſwallow with avidity every thing that is offered to them by theſe impudent Charlatans: and however obſcure and contemptible Mr. Garrett may appear in our eſtimation, I make no doubt that his ſhop, for the ſale of pardon and ſalvation, upon ſuch cheap and eaſy terms as he offers, is reſorted to by multitudes of both ſexes, whoſe vagabond and infamous courſes do not at all preclude them from aſpiring to the flattering diſtinction of "elect ſinners." But ſurely, Sir, every pious Chriſtian, every honeſt and virtuous member of the community, muſt ſhudder at the probable conſequences of ſuffering thouſands, perhaps, of ſuch preachers as theſe to ſpread their opinions through every part of the kingdom, arrogating to themſelves the peculiar and excluſive denomination of Goſpel Miniſters! Compaſſion for thoſe among our fellow-creatures, who turn a deaf ear againſt better inſtruction, cannot but make us anxious that ſome remedy could be applied to ſo ſerious an evil; and that every thing ſhould be done that *can* be done, to diſcourage the lower orders from reſorting to theſe houſes of ſchiſm. Indeed, it becomes daily more and more evident, that the only effectual ſafeguard (under Providence) of ſound religion, is to be found in a ſtrict adherence to church communion, and a regular attendance upon *parochial* worſhip. Methodiſm prevails, unfortunately, but too much *in* the Church; but its ravages in the Tabernacle and the Field are ſtill more formidable, and it is, doubtleſs, no inconſiderable cauſe of the licentiouſneſs and profligacy of the lower orders of ſociety.

Much might be added upon this ſubject; but, I fear, I have already treſpaſſed too far upon your time and patience. I therefore haſten to aſſure you, Sir, that I remain, with great eſteem and reſpect, your's, &c.

F. S. C.

P. S. It may, perhaps, be proper to ſtate, that the quotations from the ſermon, marked to be printed in Italics, or in capitals, are exactly as they appear in the work itſelf, and conſequently were intended by the author to attract particular notice.

POLITICS.

POLITICS and POLITICAL ECONOMY.

Remarks on Mr. Morgan's Comparative View of the Public Finances, from the Beginning to the Close of the late Administration. Pp. 80. Wright. 1801.

FEW things are more eaſy than for an artful calculator to deceive the public by miſrepreſentation. "A plain and direct falſhood," ſays this writer, "eſpecially in matters of finance, is eaſily contradicted and expoſed. To counteract the effects of an artful miſrepreſentation, is a taſk ſomewhat more difficult, but undoubtedly more neceſſary." It would be impoſſible to decide fully on the merits of this performance without ſubjecting it to a tedious compariſon with that of Mr. Morgan; but, from ſome of its more prominent features, we do not feel inclined to doubt either its general correctneſs, or that the repreſentations of Mr. Morgan are generally fallacious, and calculated to give an unfavourable and unjuſt bias to the minds of the public reſpecting the abilities of Mr. Pitt as a financier.

Public Credit in danger; or, Frauds on the Revenue, Private Wrongs, and Public Ruin. To which are added, Hints on the best Means to provide for a Peace Establishment without increasing the National Burdens. By a Member of the Honourable Society of the Inner Temple. Pp. 84. 2s. Hatchard. 1802.

THIS is a very ſpirited, though ſomewhat bombaſtic, attack on the unpatriotic conduct of thoſe individuals who purchaſe contraband articles, and who evaſively ſhrink from the payment of taxes. The ſubject, it appears, has long dwelt on the author's mind; but, the reaſon—certainly a very *philanthropic* one—why he has not brought it forward earlier, he informs us is, "that being decidedly adverſe to the late war with France, and deeming it to be neither juſt nor neceſſary," he "could not reconcile it to" his "*conſcience* to make any attempt that might aſſiſt its progreſs or prolong its duration." Beſides, "what would a reform in ſuch matters, however neceſſary and important, have availed the country under the late *prodigal war-devoted* adminiſtration?"—"Convinced that the ſplendour of his talents [Mr. Pitt's] was *dangerous* to the country," he "hailed the dawn of a new adminiſtration as the precurſor of peace with France."—This, we preſume, is a left handed compliment to the "*ſplendour*" of Mr. Addington's talents.

As we love to *amuse* our readers, previouſly to our entering into an examination of the principal ſubject of this performance, we will treat them with a *new* character of the *Man of the People*; but, reflecting on the vulgar adage, that "what is one man's meat is another's poiſon," we ſhall refrain from animadverſion.

"Venerating, as I do, the character and talents of his [Mr. Pitt's] great political rival, my joy would have been complete, if the reſignation of Mr. Pitt had been the ſignal for calling Mr. Fox from his retirement! A man, whoſe eloquence conſiſts not in a puerile verboſity, in the gewgaw of barren metaphors, or the muſic of empty periods, but in ſenſe without glitter, and *argument without ſophiſtry*. A man, whoſe comprehenſive mind is not only equal to take an inſtantaneous, juſt, and extenſive view of every ſubject, but whoſe *amiable candour*, and *inartificial ſimplicity*, are formed both to enlighten the underſtanding and to win the heart.

"But

"But though we may *lament* that such talents are not rewarded with that high station of political preeminence, which they are *so well fitted* to adorn, though we may regret that a man, as dear from the benevolence of his character to his personal friends, as he is from his public talents, to the friends of his country, *a known advocate for peace, a decided champion for* CONSTITUTIONAL LIBERTY, not more *beloved* at home than *respected* abroad, should not be *invited* to *take the helm* at such an awful and momentous period as the present, *we must not arraign the conduct of the sovereign in the exercise of his undoubted prerogative.*" This is *decent*. .

Our author contends, with justice, "that frauds on the revenue are private wrongs."—"Let us suppose," says he, "for the purpose of simplifying the subject, that the exigencies of government required thirty millions to be raised for the service of the year, which they assess on ten millions of persons capable of contributing towards the burthens of the state; but amongst these ten millions, are a million of defaulters, who find means to screen themselves from the payment of taxes, to which they are justly liable in common with their fellow subjects, what is the consequence? there is a deficit of three millions within the year: that sum must be made up; and government is laid under the unpleasant necessity of putting their hands *twice* into the pockets of the *honest part* of the community, because their dishonest neighbours have thought fit to button up their own."

The remedies proposed for the respective evils specified are—that the purchasers of contraband articles be placed on the same footing with the receivers of stolen goods; that public meetings be held, and solemn compacts entered into, "not to purchase any contraband goods, nor to connive at the practices of those who do," nor to "withhold any tax or just due to government."

POETRY.

Pleasures of Solitude, Second Edition, with other Poems. By P. L. Courtier. 18mo. PP. 130. Rivingtons. 1802.

WE are happy to find the justice of our opinion respecting the merits of this little volume * sanctioned by the voice of the public. Its circulation has been unusually rapid, and has afforded an opportunity to the author to insert some interesting little pieces in *this*, which did not appear in the *former*, edition; and farther to embellish it with some well-designed and well executed plates. As we before deemed it entitled to the attention of the public, we cannot but consider it as having, in its present form, an additional claim on their notice and protection.

The Dream, a Poem: celebrating the glorious Victories of our Naval Commanders; from the commencement of the War with France, to August 1, 1800; *and the great Events which from the earliest ages have taken place on the Shores of Egypt.* 8vo. PP. 24. Hatchard. 1802.

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* See ANTI-JACOBIN REVIEW.

OUR

OUR readers will form a more juſt notion of the *plan* of this poem from the poet's "Argument" than from any explanation of ours. We ſhall, therefore, ſubjoin it.

"The author, in an evening walk on the coaſt of Caernarvonſhire, oppoſite the Iſle of Angleſey, reflecting on the difference of the events which formerly took place beneath the ſhade of the druidical oaks of that iſland, and of thoſe which, under the paſtoral care of a proteſtant biſhop, paſſed beneath the ſhade of thoſe on the Caernarvonſhire ſide, and likewiſe on the happineſs ariſing from the excellent conduct of our naval affairs, from the perſonal virtues of the ſovereign, and from the wiſdom and firmneſs of the miniſter, ſeats himſelf under the ſpreading oaks, and falling aſleep, in a dream ſees Britannia, who on a crowded plain laments the death of Lord Howe, and gives a wreath to Fame, to hang upon his urn; crowns Lords St. Vincent, Duncan, and Nelſon with laurel, and notices the bravery of Sir John Borlaſe Warren.—Deſcription of the effects, of the applauſes of the auditors, with reſpect to the ſcenery of the ſurrounding country.—Britannia expreſſing her confidence in the gallantry of her naval ſons to guard her from an invaſion of the French; Neptune riſes from the ſea, and felicitating her upon that ſubject, he exhorts her not to ſuffer the Tree of Liberty to be planted on her ſoil, or French principles diſſeminated in her iſland. After adverting to her unrivalled commerce, and the Union with Ireland, he recounts the reflections which were formerly excited by taking a view of that coaſt where Alexander built the city which he called after his own name; where Pompey the Great was murdered; where Julius Cæſar ſaved his life by ſwimming to his ſhips; where Octavius, by the defeat and death of Antony, became maſter of the world; where Amrou Ebnal Aas conquered Egypt for the Caliph Omar; where it was reduced to the obedience of the Turks by the Sultan Selim I.; and where, having lately witneſſed the arrival of a French force under the command of Admiral Brueys, he implores Jupiter to protect it from evils ſtill more dreadful than any it has already ſuffered from its frequent change of maſters, and, upon the appearance of the Engliſh fleet, conceives his prayer to be granted by Jupiter, to whom, in the form of Lord Nelſon, he attributes the deſtruction of the French fleet."

This plan is not ill executed. The ſpirit of the poem is uniformly good; and the verſification is far from inharmonious. We do not ſee, however, any neceſſity for introducing a *Pagan deity* to illuſtrate the triumph of a *Chriſtian hero*.

Though publiſhed this year, the poem appears to have been written during the late adminiſtration, from a well turned and well applied compliment to Mr. Pitt and Earl Spencer.

A new Verſion of the Pſalms of David, by Joſeph Cottle. 12mo. Pp. 240. 4s. Longman and Rees. 1801.

IN the concluſion of his preface, Mr. Cottle ſays:

"It is worthy of remark, that whilſt ſurrounding nations were inveloped in the profoundeſt idolatry, the 'ſweet ſinger of Iſrael' entertained the ſublimeſt conceptions of Deity. The glorious attributes of God, and the agency of Divine Providence, were his favourite themes: he beheld nature, with the eye both of a poet and a prophet; and, for fire of imagination;

tion; ardency of devotion; the developement of human feelings; ſimplicity; dignity; and, pathos; has never been equalled by a profane writer, nor ſurpaſſed by a divine."

In this volume we are indeed ſorry to obſerve, that all that "fire of imagination," all that "ardency of devotion," all that "developement of human feelings," all that "ſimplicity," all that "dignity," and all that "pathos," are deſtroyed.—Mr. Cottle informs us that he does "not profeſs to have given a *literal* verſion of the Pſalms:" his "object" was, "to catch the ſpirit rather than adhere to the letter." He certainly has not done either the one or the other.

By comparing the following Pſalm,—which we ſelect only becauſe it happens to be one of the ſhorteſt—with the original, or with other verſions, our readers will be ſatisfied with the juſtice of our opinion.

PSALM CXXVI.

"1. All ye who in the wilderneſs,
Bewail your wretched ſtate;
Who mourn your ſins with deep diſtreſs,
And cry at Mercy's gate;

"2. Though tears may now bedew your eye,
And Satan's darts annoy;
Your grief, ere long, like clouds ſhall fly;
Your ſorrow change to joy:

"3. You have a Friend in Heaven above
Altho' the world may frown;
Who will with everlaſting love,
His faithful ſervants crown."

It is ſcarcely neceſſary to add that, notwithſtanding the ſacrifices which Mr. C. has made, his verſion does not poſſeſs an *extra* portion of *poetical* merit.

NOVELS AND TALES.

Maſſouf; or, the Philoſophy of the Day. 1 vol. 12mo. Lane. 1802.

THE ſatire and inſtruction of this little work are couched under the intereſting form of an *Eaſtern Tale*. The object is, as the title leads to expect, *faſhionable philoſophy*. The management of it is conducted with great ability; the arguments with much ſkill and knowledge; the language is eaſy yet ſtrong, fanciful but correct.

It is to be lamented that the author ſhould aim this "pigmy's ſtraw" at the giant, *Innovation*, when he appears ſo capable of wielding againſt it the "lance of Juſtice." His motto is Ποδας ωκυς, (ſwift-footed) which epithet Homer applies to Achilles; ſurely this author does not think Innovation, too, only vulnerable in the heel, that his production has appeared ſo late. —Small as the work is, it is excellent of its kind, and in its object; and we heartily with the motto may be transferred from the ſubject to the book itſelf.

Jealouſy;

Jealouſy; or, the Dreadful Miſtake. 2 vols. 12mo. Lane. 1802.

THE unaffected eaſe of the language, the ſimplicity of the tale, and the ſituation of life, in which the author deſcribes herſelf as a clergyman's daughter, excite many ideas in the mind of the critic while he peruſes the work, which conciliate his favour.—There are no pretenſions to ſupereminent ingenuity; no promulgation of ſplendid fallacies, either as novel or refined ſyſtems in politics or morality; no ſupernatural perſonages or events.—The ſtory is intereſting, in domeſtic life, and written to every one's underſtanding; it will pleaſe without ſurpriſing, and entertain the fancy without corrupting the heart.

MISCELLANIES.

The Paternal Present: being a Sequel to Pity's Gift. Chiefly ſelected from the Writings of Mr. Pratt. Ornamented with Vignettes. 12mo. Pp. 187. Longman and Rees. 1802.

THE compiler of this book obſerves, that "the perſon that does not riſe improved from this rich little banquet, muſt be in a great meaſure loſt to the finer ſenſibilities of the ſpecies, and incapable of reaping benefit from more elaborate and extenſive performances." We muſt requeſt permiſſion to diſſent from this opinion: love ſtories, and the "pains of parturition," &c. &c. may, indeed, influence the "*finer ſenſibilities* of the ſpecies;" but that they will afford "*benefit*" to the riſing generation we totally deny.

The "*vignettes*" accompanying this volume we do not conceive to be at all ornamental: they are paltry wood cuts.

The Blagdon Controverſy.—Truths reſpecting Mrs. Hannah More's Meeting Houſes and the conduct of her followers; addreſſed to the Curate of Blagdon. By Edward Spencer. 8vo. Pp. 77. Robinſons. 1802.

WE have already beſtowed ſo much time and attention on this controverſy, which has been extended much farther than the injudicious partiſans of Mrs. More had any conception that it would be extended, that our remarks on thoſe publications on the ſubject which ſtill remain to be conſidered muſt be much ſhorter than we could wiſh them to be.

The author of the pamphlet before us is a medical gentleman, reſident at Wells, whoſe practice in that diſtrict of country in which Mrs. More's ſchools are, or, rather, *were*, ſituated is very extenſive; and who, of courſe, has had a very good opportunity of obtaining accurate information on the ſubject of this controverſy. His "Truths," therefore, ſhould be attentively read and cloſely inveſtigated by every one who feels an intereſt in the controverſy. We are ſorry to ſee, however, that Mr. Spencer's zeal has, in ſome inſtances, outſtripped his judgment, by betraying him into intemperate and virulent expreſſions which even the example of his adverſaries could not juſtify. As his pamphlet, we underſtand, is about to be republiſhed with additions, we have no doubt that the objectionable paſſages to which we refer, will be expunged. If, as Mr. S. affirms, the Miſs Mores did ſay to "an honeſt Quaker of" his "acquaintance (who is ready to *affirm* it) whom they met on the road when returning in their carriage from one of their ſchool inſpections, *on a Sunday*, in the poliſhed dialect of Wapping,

ping, 'the Curate of Blagdon was one of the moſt —— the greateſt —— the vileſt —— that ever exiſted!!!"—Still, we repeat, if they did ſo far forget themſelves as to vent ſuch abuſe, this is no excuſe for Mr. Spencer; any more than the alledged declaration of their frothy advocate the Rev. Sir Abraham Elton, that "*we* ſhall not only deprive him of his curacy, but proceed to take his gown from his back, *we* have ſuch things to prove! ſuch tranſgreſſions to enumerate!" Alas, poor Sir Abraham! he has hitherto proved nothing more than his own *folly*, and the exiſtence of a quality not quite ſo excuſable! "The vileſt, the groſſeſt calumnies, conveyed in the moſt ignoble, baſe, and contemptible language, language that would diſgrace a Poiſſarde, the advocates of Mrs. More have not diſdained to uſe." —If this be true, it is truly lamentable; but let not her adverſaries plead it as an excuſe for themſelves.

In his hiſtorical ſketch of Mrs. More's ſchool at Wedmore, which, he tells us "grew into a meeting houſe for adults," he gives a moſt diſguſting account of the man who was appointed to be the maſter; one *John Harvard*, "a notorious methodiſt preacher;" who broached "doctrines inimical to the ſocial and moral order of ſociety," and who, under the ſanction of "his favourite maxim 'the blacker the ſinner the brighter the ſaint'—"had the impudence to aſſert and I believe with *(for)* the baſeſt and moſt criminal of purpoſes, that the patroneſs of his order, the celebrated Mrs. H. More herſelf had not in her youth kept her mind in temperance, ſoberneſs, and chaſtity?"—An aſſertion ſo falſe was worſe than impudence, and deſerved the ſevereſt chaſtiſement. No wonder that ſuch a man ſhould revile the clergy, and deſpiſe the ſervice of the eſtabliſhed church; but it is a wonder, if it be true, that, when his enormities, which are here deſcribed, "were mentioned *by the Curate* to Mrs. More and her ſiſters, and more than once, they generally waved the matter by ſaying 'Twas certainly wrong if true;—could it be proved?' And that, notwithſtanding repeated remonſtrances, he ſhould be continued in his ſituation, until a pariſh meeting had been holden, and ſome ſtrong reſolutions ſubſcribed by the vicar, the curate, the churchwardens, the overſeer, and two and twenty of the pariſhioners, whoſe names (with a copy of the reſolutions) are here given from the veſtry book. This meeting declared that the ſchool was offenſive to them; that it was a meeting place for people who were not reſpectful to the regular miniſtry of the church; and that they diſapproved of ſuch ſchools as having 'the doubtful, if not dangerous, tendency of innovation." Here Mr. Spencer exclaims, "Lo! now this is the Mrs. More 'who has always guarded her ſchools with the greateſt ſcrupuloſity againſt the intruſion of methodiſm.' O! Abraham! Abraham! Abraham! how is thy veracity fallen!" In conſequence of theſe reſolutions, Harvard was diſmiſſed, but, we are told "Mrs. More has ſince procured him a better ſituation in London."—This man was ſucceeded by a Mrs. Carroll, "whoſe known rank methodiſtical principles occaſioned her loſing (*to loſe*) the confidence of the town of Axbridge, in a ſimilar ſituation."—Mr. S. ſays he has been alſo informed, that Harvard, before he left Wedmore, ſhewed a letter from Mrs. More, in which ſhe "*expressed a deſire to have a perſon ſent her for a teacher, of the Weſtley perſuaſion*;" that the Rev. Mr. Boak told a lady of great credit and reſpectability in the pariſh, that "*Mrs. More thought the education of the younger part of the community was beſt entruſted to people of the methodiſtical order.*" Mr. Boak himſelf is ſeverely laſhed for his encouragement of the ſame principles; and for his conduct

in

in the Blagdon Controverſy. Mr. Spencer attacks the "Statement of Facts" by nine clergymen, formerly reviewed by us, and contradicts every leading poſition which it contains reſpecting the conduct of Mrs. More's ſchools. In the pariſh of Wedmore, he aſſerts, that, previous to the eſtabliſhment of Mrs. More's ſchool, "there were not more than twenty or thirty *Methodists*, now there are more than three hundred, and, inſtead of being ſatisfied with a ſimple room, are about to erect a ſumptuous meeting houſe."

The author details many other facts in confirmation of his aſſertions; and affirms, that Mrs. More "conſtantly attended Mr. Jay's meeting houſe at Bath, and has frequently received the ſacrament from that gentleman's hands."—The ſtyle of this pamphlet is incorrect; and it is evidently the production of a writer, little uſed to literary compoſition, but earneſt and zealous in that cauſe which he believes to be the cauſe of truth.

An Alterative Epiſtle addreſſed to Edward Spencer, Apothecary. By Lieut. Charles H. Pettinger. Second edition. 8vo. Pp. 16. 4d. Hazard, Bath; Hurſt, London. 1802.

THIS publication is dated from Cliſton; but we have been aſſured that no ſuch man as Lieutenant Pettinger is known at Cliſton; and that the real author of it is no other than the Rev. Mr. Drewitt of Chedder, who is very well known to our readers. Whoever wrote it, it is a miſerable compound of ſtupidity and impudence. No book was ever publiſhed, according to this writer, at once "ſo wicked, ſo abſurd, ſo conceited, and ſo vulgar" as Mr. Spencer's; and that gentleman is indirectly compared to "Guy Faux, Margaret Nicholſon, or Jack the Painter." Whatever Mr. Spencer's defects may be, his book contains ſome ſtrong facts which the ſoi-diſant Lieutenant has made no attempt to confute.

Illuſtrations of Falſhood in a Reply to ſome Aſſertions contained in Mr. Spencer's late publication. By the Rev. Thomas Drewitt, A. M. Curate of Chedder. 8vo. Pp. 16. 4d. Hazard, Bath; Cadell and Davies, London. 1802.

HERE Mr. Drewitt appears in propriâ perſonâ, and attacks his opponent, in language not uncourtly, but with arguments ſomewhat lame. For inſtance, Mr. Spencer having inferred, from a declaration of Mr. Drewitt's, that "it *would* take ten years to finiſh the Blagdon Controverſy," a wiſh in that gentleman that it might laſt ſo long, the latter tells the former that "by a parity of reaſoning" he might infer, from Mr. S.'s remark, that "anniverſary meetings of fanatics on the peak of a mountain *may* in the end terminate in jacobinical aſſemblies," that Mr. S. *wiſhes* and *hopes* that they may ſo terminate. We are unfortunately ſo ſtupid as not to perceive any *parity of reaſoning* in theſe inferences; though we can very plainly perceive that Mr. Drewitt makes no diſtinction between *will* and *may*.

Mr. D. ſays that the aſſertion of Mr. S. that he had aſſerted untruths which he had promiſed to retract is *falſe*; and he denies that there are more than *twenty* methodiſts in the pariſh of Chedder, though he admits that the methodiſts have lately built a large meeting houſe there, "in *oppoſition*," as he ſays, "to Mrs. Hannah More's inſtitutions and to the pariſh church." Mr. D. adds that "there are very few paſſages in Mr. S.'s pamphlet which do

do not contain either falſhood or miſrepreſentation;" but he does not condeſcend to point out any other than thoſe which we have noticed.

Calumny refuted in a Reply to several Charges advanced by Mr. Spencer of Wells, in his Pamphlet, called "Truths," his Advertisements and Hand-bills. By the Rev. John Boak, Rector of Brockley. 8vo. Pp. 30. 9d. Hazard, Bath; Arch, London. 1802.

THE principal documents in this pamphlet, intended to repel the ſtatement, or, to uſe Mr. Boak's language, to refute the calumny, contained in Mr. Spencer's tract, were inſerted in the Briſtol paper on the 5th of February laſt. Our readers, by referring to the ANTI-JACOBIN REVIEW for May, (Vol. xii. p. 107) will there find them, together with Mr. S.'s anſwer. It is needleſs for us, therefore, to add another word on the ſubject.

Elucidations of Character, occasioned by a Letter from the Rev. R. Lewis, published in the Rev. T. Bere's Address to Mrs. H. More. With some Remarks on a Pamphlet lately published by Edward Spencer of Wells. By the Rev. John Boak, Rector of Brockley. 8vo. Pp. 20. 6d. Hazard, Bath; Cadell and Davies, London.

THIS pamphlet appears to have been written before the "Calumny refuted." It contains ſome letters of remonſtrance and contradiction to the Rev. R. Lewis, in conſequence of that gentleman's letter publiſhed in Mr. Bere's addreſs. There are but two points in it, worthy of notice. Mr. Boak threatens Mr. Lewis with a proſecution from the friends of Mrs. Carroll, one of Mrs. More's ſchool-miſtreſſes, for his preſumption in queſtioning the orthodoxy of that good woman's principles; which certainly wears very much the appearance of an attempt to effect by menaces what cannot be atchieved by argument;—and to prevent all farther inveſtigation of the conduct of the perſons entruſted with the management of theſe ſchools. On this account Mr. Lewis, very properly, we think, declines all farther correſpondence with Mr. Boak. The other point to be noticed is an incautious acknowledgment of Mr. Boak, who, in reply to an obſervation of Mr. Lewis, that the children at Wedmore were ſeldom permitted by Mrs. Carroll to go to church, ſays, "you well know that they always attended either at morning or evening ſervice, *which was all they could do*, and allow them any reaſonable time for learning." So we find, at laſt, that one effect of theſe ſchools, the *avowed* object of which was to inſtil religious principles into the infant mind, and to induce the children to frequent their pariſh church, was to *prevent* thoſe children from attending church, as they unqueſtionably ought, twice every ſabbath! The Remarks on Mr. Spencer's pamphlet include ſome contradictions of aſſertions made by Mr. S. reſpecting the perſonal conduct of Mr. Boak.—Our readers muſt have noticed the ungrammatical conſtruction of the ſhort ſentence quoted above;—we could have ſelected others of ſimilar inaccuracy, but we have been leſs anxious to criticiſe the language of the tracts publiſhed during this controverſy, than to inveſtigate the facts which they exhibit.

The Force of Contrast or Quotations, accompanied with Remarks, submitted to the serious consideration of all who have interested themselves in what has been called the Blagden Controversy. 8vo. Pp. 26. 6d. Hazard, Bath; Cadell and Davies, London. 1802.

THIS

THIS is an attempt to convict Mr. Bere of falſhood, chiefly by making him contradict himſelf; for which purpoſe detached ſentences from his two publications are given in oppoſite columns. Our readers muſt be aware of the facility with which ſuch an accuſation may be ſupported, when ſentences are ſo given without any reference to the preceding or ſubſequent paſſages. But the author of this pamphlet, though, no doubt, he exerted all his induſtry on the occaſion, has completely failed to eſtabliſh the point which he ſo ſtrongly labours to enforce, and the eſtabliſhment of which was his avowed object in taking up the pen; viz.—to deſtroy Mr. Bere's credibility. In order to ſhew our readers that this deciſion is not unjuſt, we ſhall lay before them his firſt attempt.

" The Rev. T. Bere, in his Addreſs, p. 42, when remarking on the Rev. Mr. Bevan's teſtimony reſpecting the Sunday ſchool, ſays, ' A maſter had a baſe child by his ſervant, while he kept that ſchool; another was a rank methodiſt, lived in a licenſed houſe, and meetings were there held, at that time. It does not become me to comment upon Mr. Bevan's highly approving ſuch doings, or to make any obſervations on its being in uniſon with his own inclinations."

" The Rev. Mr. Bevan's words, as they appear in the Statement of Facts, p. 9, are theſe—' The Sunday ſchool, which the Mrs. Mores had the goodneſs to eſtabliſh at Congreſbury, was highly approved of by me, and at their particular requeſt, in uniſon with my own inclinations, I as frequently attended it as my other official duties would permit."

" Reader! let me requeſt you, to examine with attention, the two foregoing paſſages. You will obſerve, that Mr. Bere inſinuates, that ' the doings' which Mr. Bevan ' highly approved ' are theſe—that ' a maſter (of Congreſbury School) had a baſe child by his ſervant:' that ' another was a rank methodiſt, lived in a licenſed houſe, and that meetings were there held at that time.'—Now, reader, be ſo good as to examine Mr. Bevan's ſtatement, and ſay, if it contains one ſyllable, to any ſuch purpoſe.

" I might here lay aſide my pen, aſſured, that the foregoing fact can leave no queſtion in any honeſt and unprejudiced mind, of the Rev. T. Bere's character as a controverſialiſt, or as a man."

We ſuſpect the reader will differ materially from the author in his concluſions, which are neither logically, nor morally, juſt. What is the caſe, according to this teſtimony? Mr. Bevan admits that the Sunday ſchool was highly approved by him, and that he frequently attended it, at a requeſt, in uniſon with his own inclinations. Mr. Bere aſſerts that the ſchoolmaſter was a profligate character, that he was a rank methodiſt, and kept a meeting-houſe. And aſſuming that Mr. Bevan could not be ignorant of thoſe facts, he infers, from his own language, that he approved them. Far be it from us to caſt ſuch an imputation on Mr. Bevan, but we muſt ſay, that his language was ſo unguarded, and his approbation ſo unqualified, as, admitting the charges againſt the maſter to be true, to give a ſanction to the inference which Mr. Bere has drawn. And we cannot but think that this advocate of Mr. Bevan has diſplayed a woeful want of judgment, to ſay no more, in ſelecting this inſtance, as a proof that Mr. Bere is not to be credited.—His next proof is equally defective, and ſhews a manifeſt want of candour and good faith. Mr. Bere in his firſt publication had ſaid,

that the miſtreſs of Axbridge ſchool "had made long extempore prayers;" but in his ſecond, he admits "this woman, perhaps, did not pray extempore;" and this is urged againſt him as a proof of inconſiſtency and ſelf-contradiction; when no man of ſenſe and honour will regard it in any other light than as a ſtrong proof of Mr. Bere's candour, and of his earneſt deſire to correct any miſrepreſentation into which he might have been led, by perſons from whom he had derived his information.

When a writer directly charges a clergyman and a magiſtrate with advancing wilful falſhoods, he ſhould take ſpecial care to be ſtrictly correct in all his own aſſertions. Now this author aſſerts, in his firſt page, that "moſt of the aſſertions which Mr. Bere has advanced in his laſt pamphlet, *ſtand upon the ſingle foundation of his perſonal credibility*;" whereas Mr. Bere had expreſsly told the public that he had *written authorities for the aſſertions therein made, which he would readily produce to any gentleman who might wiſh to inſpect them.* Of this flagrant miſrepreſentation we ſhall only ſay, in the author's own words;—"An incorrect expreſſion, when it does not materially affect the main import of a paſſage, may be pardoned, even though it be uſed by a graduated clergyman; but when an incorrect expreſſion contains in itſelf the ſubſtance, and very eſſence of an *accuſation*, the perſon who employs it has ſomething more than incorrectneſs of language to anſwer for."

Animadverſions on the Curate of Blagdon's Three Publications; with ſome Alluſions to his Cambrian deſcent from Gwyr ap Glendour, ap Cadwallader, ap Styfnig, as affirmed and ſet forth by himſelf, in the Twenty-eighth Page of his Appeal to the Public. 8vo. Pp. 56. Hatchard, *Bookſeller to* Her Majesty!!!!!! 1802.

THIS is the moſt violent publication which has appeared during the progreſs of this unhappy controverſy. It is replete with the moſt low, vulgar, and ſcurrilous abuſe of Mr. Bere and his friends, and with the moſt fulſome adulation of Mrs. More. And ſorry are we to ſee that this diſgraceful compoſition bears internal evidence of being publiſhed with the knowledge and conſent of Miſs Martha More, at leaſt; for it contains an extract from a private letter from Mrs. Bere to that lady, accompanied by a declaration that the whole of that letter can be produced.

Adverting to Mr. Bere's genealogy, the author ſays—"Had he made it mount up to King *Brute*, no one would have doubted his family claim, from his family temper; and indeed his name, though a *change* has taken place in the *ſpelling of it*, (in gratitude, perhaps, to the *place of his birth,*) ſeems, from a natural analogy, to warrant the ſuppoſition. The changes and chances of this world, have long been a theme for moraliſts. The ſeed of princes have been born in ditches, and of puiſſant emperors on dunghills. It creates no wonder then, though it may cauſe a retroſpective ſigh, that through the ravages of war, and the laſpe of ages, the illuſtrious blood of 'Gwyr ap Glendour, ap Cadwalladar, ap Styfnig,' ſhould have been drawn down, to the laſt lees, in an ale-houſe, at Cardiff; or that their ſeed ſhould have re-appeared in the perſon of Mr. Bere, when he uttered his firſt petulant ſquall under an humble roof adorned with the ſign of the Three Pigeons. Yet ſome analogy to his future temper might be traced under this ſupplement to his armorial bearings; as the three *gall-leſs* doves have proved ſo *emblematical* of the future meekneſs of his temper, and the gentle virtues of his heart. Let not the rough name of *bear* ſeem inconſiſtent with this;

ſhis; for, as Shakeſpear aſſures us, that this man Lion would roar like any *ſucking dove*; ſo this MAN BEAR can coo ſoftly and ſweetly, as the public and Mrs. H. More and Sir A Elton, &c. &c. can witneſs. Doubtleſs it was the indelible character of this heroical blood, marked in his broad face and ſcowling eyes, that engaged Mr. Griffith Price to patronize the ſkipping alehouſe boy, and with enlightened charity, to ſend him firſt to a grammar-ſchool, and afterwards a ſervitor to Oxford. The ſeed of 'Gwyr ap Glendour, ap Cadwallader, ap Styſnig,' throve and proſpered. From the Three Pigeons at Cardiff, it had aſpired to a ſervitorſhip at Oxford; from its ſervitorſhip it aſpired to the uſherſhip of a little ſchool at Cowbridge, protected by the ſpirits of his demi-god anceſtors, it ſcrambled acroſs the Channel, and aſpired to the curacy of Wrington. But here, gentle reader, as ſome blemiſh ſtains the greateſt and beſt human characters, it muſt be, reluctantly, confeſſed, that the high and haughty ſeed of 'Gwyr ap Glendour, ap Cadwallader, ap Styſnig,' bowed ſervilely down to lick the duſt off the ſhoes of Dr. Waterland, his rector; and to fawn on every gentleman in the neighbourhood. But, perhaps, it was wiſe for the remote ſcion of *Styſnig* to bend the STIFF NECK to times and circumſtances: be that as it may, the blood of 'Gwyr ap Glendour, ap Cadwallader, ap Styſnig,' ſoon roſe buoyant again in the curate's veins, as he marked the village beauties of Miſs Box, only child of the apothecary at Wrington, and ſole heireſs to his

Powders and plaiſters,
Boluſes and blitters,
Potions and lotions,
Cathartics and clyſters:

What though her father watched his inſidious advances and Cambrian capers with a jealous eye: the cunning Curate contrived to deceive all his care, and to elude all his caution; and knowing that it was good policy, however it might be good principle, to win ſo fair a prize, he ſaid to himſelf, 'if I can but get at the old fellow's *ſtrong box*, I ſhall not get into the *wrong box*;' he prevailed on Miſs Box to go off to church with him one morning, (when her father, perchance, was introducing to the world ſome other remote and unſuſpected offſpring from the illuſtrious ſtock of 'Gwyr ap Glendour, ap Cadwallader, ap Styſnig,') and to ennoble herſelf by uniting her more plebeian blood with his. The outwitted apothecary ſtormed and ſwore, and abuſed the crafty Curate: but time, and his daughter's prayers and tears, at laſt conquered his obduracy; and now the blood of 'Gwyr ap Glendour, ap Cadwallader, ap Styſnig,' began to mantle in their Cardiff deſcendant's veins to ſome purpoſe."

If all the ſtores of Grub-ſtreet had been rifled, they could not have produced two pages of matter more diſguſting, more diſgraceful, or more ſtupid. Having extracted it, it is but juſtice to ſay, that whatever may have been Mr. Bere's origin, we have documents in our poſſeſſion which prove, that, during his reſidence in Wales, he was honoured with the countenance and friendſhip of perſons of great reſpectability; and the mere circumſtance of his having obtained a preſentation to a living, and a ſeat on a reſpectable bench of magiſtrates, under ſuch diſadvantages of birth, is the ſtrongeſt preſumptive evidence of the goodneſs of his character and conduct.

There is ſcarcely a page in this pamphlet which is not calculated to excite diſguſt. We ſhall not, however, offend our readers with any farther extracts, except two or three ſentences of his adulation to his idol. "To

level a blow at her eminent piety, *is to level one at religion.*"—Impudent blaſphemy!—"And if the undiſcriminating many—who are taught to take things upon truſt—are ſuffered to conſider *her* as a fanatic, or an hypocrite, Chriſtianity itſelf may fall into diſrepute with them."—"A woman in whoſe juſt cauſe the far more ſacred one of religion itſelf is involved."—"Her ſcrupulous vigilance has always guarded her admirable ſchools from the encroachments of 'enthuſiaſm, abuſe, and perverſion,' as far as ill-health, and frequent abſence, and numerous avocations would admit of."—"The world does not eaſily forget any circumſtances of the leaſt conſequence to ſuch a woman."—"Mrs. Bere might, ſometimes have *ſurprised* Mrs. H. More, but at no moment could ſhe ever occaſion her conſternation. The ſuppoſition—conſidering the immeaſurable diſtance between the minds of the two women—is too ridiculous."—"Though elevated above your *real* birth, *you* have never riſen above the little local importance of an obſcure clergyman and magiſtrate, in an obſcure village;—'the bellowing of mumbo, jumbo,' therefore (to uſe your own elegant phraſe 'vibrating the moſt ſenſible nerves of the Ancient Briton,) cannot place *you* on a *level* with *Hannah More*. Self-elevated, and ſelf-ſupported, in the firſt literary and titled circles in England: and admired and reſpected in them all; you muſt be *ſuperlatively arrogant* to fancy that *you* can ever be conſidered on an equal footing with *her*; that *you* can be honoured where *she* is honoured; or capable of ſhining where *she* ſhines."—"Whatever Mrs. H. More's motives were, they were *right*, though *you* ſay they were *wrong*."—"When you aſſume a ſolemn clerical tone, and *advise her* to 'cleave to the delightful doctrines of the goſpel,' is it not like the *raven* teaching the *nightingale* to *ſing*, or the *mole* the *eagle* to *ſee*." Reſolved to have a pair of eagles for his imperial car, this ſublime panegyriſt in the next page ſays, "Your own virulence, and the vulgar abuſe of your ſatellite, Spencer, againſt Dr. Randolph, only excite ſcorn. They are like the petulant peckings of two chattering daws, at the *ſoaring eagle*." But we will not diſguſt our readers with any farther ſamples of this moſt miſerable ſtuff. We ſhall only obſerve, that the author admits that Mrs. H. More did prefer *ſecret charges* againſt Mr. Bere to his rector, which were tranſmitted to the biſhop; and he has even the effrontery to juſtify the lady for refuſing Mr. B. a copy of his accuſations, and the biſhop for acting upon them without communicating them to the party accuſed!—Speaking of theſe charges he ſays, "it would have been as imprudent in *her* to have truſted you with them, as it was unreaſonable and ſhameleſs in *you* to demand them, after *your own conduct*;"——"there were *ſtrong* reaſons why the Biſhop and the Chancellor could not, in honour, publiſh the *higher charges*—for ſuch the former owned they were—againſt you."—So it is *honourable* in a judge to condemn without a hearing, but *diſhonourable* in him to communicate to the accuſed the *charges* which have led to his condemnation!—Truly this gentleman has moſt ſingular notions of *honour*; and we congratulate the *Morites* on having ſecured ſo *honourable* an advocate!

There now only remain to be noticed two or three other pamphlets on this controverſy; the principal of which is "The Force of Contraſt continued." Theſe, together with two Letters in defence of Mrs. More, and another, on the other ſide, in which Mrs. More is ſtated to have received the ſacrament at the hands of Mr. Jay *ſundry times*, we are, reluctantly, compelled to poſtpone. We fully intend, however, that they ſhall all appear in our next, when we earneſtly hope to bring the Blagdon Controverſy to a cloſe.

REVIEWERS

REVIEWERS REVIEWED.

Mr. KEITH's *Defence of* CAMPBELL's LECTURES *on Ecclesiastical History.*

(Concluded from P. 224.)

THOUGH not called upon to enter into the diſpute with thoſe who are termed High Churchmen, I muſt alſo correct your reviewer when he aſſerts in the next paragraph "that Dr. Campbell labours to prove that the conſtitution of the Chriſtian church was by the appointment of the divine founder, congregational and democratical."—The fact here is, that Dr. Campbell inſtead of labouring to prove this, expreſsly denies that there is *any appointment* of the divine founder—or of *either our Saviour or his apoſtles*, with regard to a particular form of church polity, contained in Scripture.* He merely conſiders the actual government of the primitive church, or the form of polity which ſubſiſted in the pureſt ages of Chriſtianity, as a matter of fact, which is quite diſtinct from all arguments about a jus divinum; and in relating this fact, and tracing the riſe, progreſs, and decline of the hierarchy, he examines the teſtimonies of *all* the Fathers † or ancient writers, as hiſtorical evidences, or witneſſes of the facts which they record as taking place in their time, without confounding their opinions with their teſtimony. Pardon me, Sir, when I remark that inſtead of ſpeaking of the palpable contradictions in theſe poſthumous volumes, as you do of Dr. Campbell's lectures—if you had read them with intelligence, attention, and impartiality, you would not have repreſented Dr. Campbell as labouring to prove the very reverſe of what he has aſſerted—nor confounded queſtions of argument with matters of fact. ‡

Without analyzing your not very decent compariſon of lay baptiſm to Dr. Campbell's footman toſſing a heathen negro into a river, I would remind you that the Doctor obſerves, that "nothing advanced by him, can be juſtly underſtood to combat the propriety of limiting, for the ſake of diſcipline, the power of baptiſm to fewer hands, than that of preaching, when once a fixed miniſtry is ſettled in a church, and regulations are adopt-

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* Indeed! Pray, then, what is it, good Sir, which the Doctor labours to prove in the long extract from his third lecture given in pp. 358 and 359 of our eighth volume? We were exceedingly ſurpriſed to meet with ſuch reaſoning by a profeſſor of divinity in a *preſbyterian* church; but we are ſtill more ſurprized, if poſſible, to find a ſcholar, a gentleman, and a clergyman, *denying* that there is ſuch reaſoning in a work which has been almoſt two years in the hands of the public!

† *All* the Fathers! Have you read the works of *all* the Fathers, that you think yourſelf entitled to hazard this extravagant aſſertion? We do not recollect him examining the following teſtimony, though it is the teſtimony of a Father, who is a general favourite in the Church of Scotland:—Ut ſciamus traditiones apoſtolicas ſumptas de veteri Teſtamento: Quod AARON ET FILII ejus atque LEVITÆ in templo fuerunt, hoc ſibi EPISCOPI et PRESBYTERI atque DIACONI vendicent in Eccleſia.

Hieron. ad Evagr.

‡ Pardon us, Sir, if we conſider this remark as the offſpring of vanity and ignorance.

ed for its government."* With reſpect to the practice of what you may deem lay baptiſm, I would remind you, that the baptiſm of the Scottiſh biſhops who were conſecrated at the reſtoration, and probably of at leaſt one half of both the laity and clergy of this iſland, who were alive at that period, was by perſons whom the violent ſupporters of the hierarchy would call laymen:†—and with reſpect to the validity of ſuch baptiſm, I would refer you to Biſhop Fleetwood's tract, entitled "The Judgment of the Church of England, in the caſe of lay baptiſm, and the diſſenters' baptiſm;" where this worthy and learned biſhop, who was both an antiquary and a divine, clearly ſhews that the Church of England never queſtioned the validity of either;‡ and where he proves in the moſt ſatisfactory manner the novelty of the contrary doctrine.§ I avoid entering into the controverſy myſelf; and would alſo requeſt you, Sir, to conſider that when our holy religion lies bleeding from the wounds inflicted by infidels, this is not a time to revive the antiquated claims of thoſe who are called High Churchmen‖—eſpecially thoſe claims which the Church of Rome never preferred,

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* The power of baptiſm was never limited to fewer hands than that of *preaching* in the proper ſenſe of the word, before the days of Calvin, whoſe *authority* has with us very little weight.

† True; and thouſands of perſons in the Church of Rome have been baptized by midwives. Do you think midwives *authorized* to diſpenſe the ſacraments of Chriſt? *We* certainly conſider all ſuch baptiſms as irregular and unauthorized; but where they are adminiſtered and received in *faith*, we have no doubt but they will be accepted by him who knows whereof we are made, and who will not impute to his frail creatures as crimes the effects of unavoidable ignorance. Such is our opinion on this ſubject, and we hold a ſimilar opinion with reſpect to the ſalvation of thoſe who never heard of the Goſpel; but we do not therefore think that the *Goſpel is of no importance*, or that a man, capable of making the inquiry, is not called upon to inquire impartially who is *authorized* to adminiſter the ſacraments of Chriſt.

‡ Had Biſhop Fleetwood been ten times more learned and worthy than he was, we certainly ſhould not have thought of inquiring of him the judgment of the Church of England on this ſubject, when we can read that judgment in the words of *the Church herſelf*. See *the Miniſtration of Private Baptiſm* in the book of Common Prayer, which gives the *lie* direct to this *report* of your oracle.

§ The *novelty* of the contrary doctrine! Are Tertullian and Ignatius writers of yeſterday? But on this ſubject, we beg leave to refer you to Bingham's *Scholaſtic Hiſtory of Lay Baptiſm* on your own ſide of the queſtion, and to Lawrence's *Lay-baptiſm invalid* on the other; and when you have read theſe two works with attention, you will perhaps be convinced that Biſhop Fleetwood knew very little of the matter.

‖ Is it a time then to revive the democratical claims of the profligate author of the book called *The Rights of the Chriſtian Church?* Recollect yourſelf, Sir, if indeed you be capable of recollection, and you will ſoon perceive that ſuch claims are, at preſent, more to be dreaded even by your eccleſiaſtical eſtabliſhment than the claims of High-Churchmen. You will likewiſe perceive, if your *perceptions be quick*, that ſhould any miſchief reſult from

preferred, notwithſtanding of her exceſſive attachment to the hierarchy.—I proceed to another number of your periodical performance.

You begin your criticiſms on Dr. Campbell's lectures in your Review for May, with deducing the excluſive right of baptizing from the words of our Lord's addreſs to the apoſtles immediately before his aſcenſion; and you compare, in my opinion* very improperly, his Majeſty's commiſſion, in favour of Dr. Campbell, who appointed him Principal of Mariſchal College,—an office which could belong only to one man, with the divine commiſſion, which was given by our Saviour to the eleven apoſtles; which was entruſted to them all in common,† and which, for aught that appears to the contrary,‡ was not conferred on them merely as apoſtles. Your compariſon here is neither appoſite nor very becoming; and you certainly have not conſidered the words of our Lord's commiſſion to the Apoſtles, with all the attention which they deſerved, when you make uſe of them to prove that the biſhops are the apoſtles' ſucceſſors, or in that character are particularly alluded to in that commiſſion;—for there is not a word either of biſhops, or of ſucceſſors to the apoſtles in the whole paſſage.§ Our Lord ſays only, "*I am with you always,*" which he is with every ſincere Chriſtian, and eſpecially with every Chriſtian aſſembly, or *wherever two or three are gathered together in his name:* And Dr. Campbell very properly tranſlates the words επι της συντελειας τη αιωνος, *to the conclusion of this state.* Now, Sir, I ſuſpect that you muſt either admit that this commiſſion, or farewell addreſs to the apoſtles, regarded them as believers and not merely as apoſtles, or elſe you muſt give up the whole paſſage to the people called Quakers; who inſiſt that this was only a temporary commiſſion to the firſt publiſhers of the Goſpel.‖ Let me here, Sir, requeſt your attention to a general

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from this agitation of theſe oppoſite claims, it muſt be attributed wholly to *Dr. Campbell,* the *editor* of his lectures, and the *reverend George Skene Keith*; unleſs you be of opinion that preſbyterians and independents have an unqueſtionable right to attack High Churchmen, and that High Churchmen are in duty bound to make no reſiſtance!

* Is your opinion of more value than our's? Let the public judge.

† But our Saviour had then 500 diſciples; and will you ſay that the commiſſion was entruſted to *them* in common?

‡ We flatter ourſelves that to all, but thoſe who "ſeeing will not ſee," we have made much appear to the contrary.

§ If you have conſidered *at all* our argument from the commiſſion given to the apoſtles, you *certainly* deem the readers of our journal fools, or you could not have trifled with them in this manner. Let them read again from page 13 to the middle of page 15 of our ninth volume, and they will perceive that you have miſrepreſented the object of our reaſoning, which goes to prove, and, we heſitate not to ſay, *proves* that the commiſſion was given to the eleven as *apostles or ministers,* and *not* as *Christians,* ſo ridiculouſly *affirmed* by you and your maſter. The queſtion reſpecting the apoſtles' ſucceſſors is diſcuſſed afterwards.

‖ Your *ſuſpicion* is extremely ill founded; and if you were accuſtomed to think before you write, you would *not* have ſuſpected, that we muſt adopt either ſide of an alternative, of which we truſt that you reject both ſides yourſelf, otherwiſe we ſhall be compelled to entertain doubts of your

general remark upon this paſſage of Scripture:—*While I moſt firmly believe that it was worthy the Son of God, to die for our offences, and to riſe again for our juſtification, I do not ſee that it was worthy of him, who was without Father, without mother, and without deſcent or pedigree from a tribe of prieſts, —who aboliſhed the prieſthood of Aaron,—and who himſelf abideth a prieſt continually, to reſtrict his promiſes to the apoſtles, and their clerical ſucceſſors, (ſuppoſing any of the ordinary teachers of Chriſtianity to be ſtrictly ſuch)—or that it became him, for whom are all things and by whom are all things—when the Captain of our ſalvation was made perfect through ſufferings, and was now to return unto his Heavenly Father;—I ſay that it became him in the laſt words which he ſpake on the earth, to eſtabliſh a hierarchy in a pure and benevolent religion, which was meant to embrace all nations and to ſubſiſt under all the various forms of political governments. I may be wrong in ſtating any opinions or arguments of the Fathers, in diſcuſſing a polemic queſtion, or in inveſtigating any ſubject of reſearch.—But I think I cannot be wrong in ſuppoſing that the Son of God, and redeemer of men in this promiſe to be with his diſciples, and in the inſtitution of the form of baptiſm, immediately before his aſcenſion, had nothing leſs in view, than either the jus divinum, or apoſtolical ſucceſſion of biſhops, of preſbyters, or of any particular claſs of inſtructors, in any one of the various ſects into which Chriſtians are unhappily divided.—He had in his eye, when he ſaid I am with you to the end of the world, not the apoſtles and their epiſcopal ſucceſſors—but the diſciples or converts belonging to all nations; not an order of churchmen—but an order of beings, whom he had purchaſed with his blood.—To reſtrict this promiſe to biſhops, or inſtructors of a*

Chriſtianity! If the commiſſion, or farewell addreſs to the apoſtles, regarded them as believers, and not merely as apoſtles, you will ſurely grant that it was meant either to regard them *all* and to regard them *only*; or to include *all Christian believers whatever*: you have no other alternative.—Now, Sir, if it regarded *all the apostles* and them *only*, and if by *this state* in Dr. Campbell's "very proper tranſlation," he meant the *Jewish state*; are you not aware that, in his farewell addreſs, our bleſſed Lord made to his apoſtles a promiſe, which was fulfilled to *none* of them but the apoſtle St. John, who was the only one of the eleven who *lived* to the *conclusion* of that ſtate? If the promiſe regarded all believers whatever, muſt we not conclude, by Dr. Campbell's "very proper tranſlation," that Chriſt *ceased* to be with believers *after the deſtruction of Jeruſalem*; and that Chriſtian preachers teach falſe doctrine, when, in the words of the Weſtminſter Confeſſion of Faith, they inſtruct the people committed to their care that even now in the 19th century, "Chriſt, by his own *preſence and ſpirit*, doth, according to his promiſe, make the miniſtry, oracles and ordinances of God effectual," &c.? Read again with attention what you have here ſaid on the commiſſion given to the apoſtles, and the promiſe made to them in their execution of that commiſſion; and we think it impoſſible but you muſt ſee that Dr. Campbell's tranſlation is erroneous, and that it is by him and you, and not by us, that the paſſage is given up to the people called Quakers. Indeed, Sir, there ſeems to be no other alternative, but either to renounce your baptiſm and become Quaker, or to give up that "very proper tranſlation," and admit with us that the apoſtles were to have ſucceſſors in the Church "even unto the end of the world," whether thoſe ſucceſſors were to be biſhops or preſbyters.

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*ſect of Chriſtians, is to ſuppoſe that the Son of God at the moment of his aſcenſion was to ſpeak as the Patron of Churchmen, and of a particular claſs of thoſe, and not as the Friend of the human race.**

In your Review for May, you have alſo a great deal of diſcuſſion about Hilary, or the pſeudo Ambroſe. It is here incumbent on me, as the friend of Dr. Campbell, merely to remark, that Hilary's *testimony* is a quite diſtinct matter from his religious opinions. As his veracity is not called in queſtion, he muſt be allowed to be an unexceptionable witneſs of a matter of fact, and even the more unexceptionable, if his teſtimony did not ſupport the particular opinions which he had eſpouſed. †

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* We have *attended* to this remark according to your requeſt; and are aſtoniſhed to find the *modest* man, who cenſures our arrogance for preſuming to controvert the opinions of *Dr. Campbell*, ſo far forgetting himſelf, as to ſtate rules of fitneſs for the conduct of the Son of God!!! As we cannot bring our elves to approve of their conduct

"Who rudely take the high priori road,
"And reaſon downward, till they doubt of God,"—

ſo we dare not follow *your* example; but as *you* probably delight in ſuch bold meditations, we beg leave to ſuggeſt to you the propriety of conſidering how far it became the Captain of our ſalvation, in the laſt words which he ſpake upon earth, to preſcribe a *form* for the admiſſion of members into that ſociety of which he is the head, and at the ſame time give no perſon or order of perſons authority to adminiſter the affairs of the ſociety! How far it became him to preſcribe a form of baptiſm to be obſerved in the ſociety always, even unto the end of the world, and yet leave every man at liberty to baptiſe by any other form which he may chooſe to adopt! Whether it might not as well become him to eſtabliſh a *jus divinum* or apoſtolical ſucceſſion of the miniſters of baptiſm, as to leave the whole matter *ad arbitrium vulgi*, as you and Dr Campbell contend that he did! Whether St. Paul could, with any propriety, beſeech the Theſſalonian converts to "know them who laboured among them, and were over them *in the Lord*," if there were *no* perſons over them in the Lord! Whether that unity, to which the ſame apoſtle ſo earneſtly exhorts the Corinthians, was not then, and is not now, *impossible*, if every three or four illiterate Chriſtians have a right by divine appointment to chooſe their own miniſter, and to preſcribe the form by which he is to adminiſter the ſacraments of Chriſt! And, whether, if the clergy of our two national eſtabliſhments had all laboured to prove that a divine commiſſion is neceſſary to authorize any man to feed the flock of Chriſt, with as much earneſtneſs as Dr. Campbell and you have laboured to prove the contrary, the peace of thoſe churches could have been diſturbed as it now is, by lay-preaching methodiſts, Bereans, independents, and the ſociety for propagating the Goſpel at home!

† What Dr. Campbell quotes from Hilary is *not testimony*, though he and you chooſe to give it that name. It is a ſingle ſentence, violently and *unfairly* torn from the context of his *Exposition of the Fourth Chapter of the Epistle to the Ephesians*; and, read in connexion with what precedes and follows it, every man of candour will perceive that it teaches a doctrine very different from that in ſupport of which it is quoted by Dr. Campbell. See our 9th vol. pp. 16 and 17.

While

While, in the ſame review, you pay a compliment to Dr. Campbell's learning, and admit his diſtinction between κηρυσσω and ευαγγελιζομαι, you don't ſeem to perceive where the principal difference between theſe words conſiſts. The firſt word implies *publicity in the manner*—the ſecond denotes the *agreeableneſs of the matter*, or *goodness of the tidings*. When Philip entered the city of Samaria he preached Chriſt, i. e. *he publicly proclaimed the Meſſiah*, εκηρυσσεν αυτοις τον χριστον; when he did the ſame thing in a private converſation with the eunuch ευηγγελιζετο αυτω. The Samaritans who believed in Philip's preaching are ſaid to believe τω φιλιππω ευαγγελιζομενω not κηρυσσοντι. Nay, when the ſame Phillip preached the goſpel in the other cities, it is ſaid ευηγγελιστο τας πολεις πασας, he gave the good tidings to all the cities; only perhaps not *ſo publicly* as in Samaria. You would find no contradictions between the preliminary diſſertations and the criticiſms in Dr. Campbell's Lectures, if you examined both with attention. *

In the ſame review you prefer a very ſtrong accuſation againſt Dr. Campbell as unfairly quoting Tertullian, or miſrepreſenting what that father has aſſerted. You ſay, that "if he had quoted the whole argument of Tertullian, he would have hardly ventured, even before his juvenile auditors, to inſult the Iriſh nonjuror Dodwell, for affirming that Tertullian argues here not from a known practice, but from his own opinion of the rights of laymen in ſuch contingencies." You add, "that the veriеſt tyro in letters, muſt ſee that the two detached ſentences here quoted from Tertullian, as hiſtorical teſtimony, are in fact nothing but inferences of the individual author, from a principle which he very abſurdly aſſumes to ſerve a particular purpoſe." This is placing Dr. Campbell, whoſe learning you generally extol, below the *veriest tyro in letters*. †. Now, Sir, what if I ſhould ſay, that

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* Had *you* examined them with half the attention that we did, you could hardly have trifled in this manner with your readers. Κηρυσσω ſignifies *I proclaim as herald*; but though the proclamations of heralds are uttered in public, *publicity* cannot be their *characteriſtic diſtinction*, becauſe a man with no authority whatever may proclaim either good or bad news, as publicly as he who comes for the purpoſe in the name of his ſovereign. Our field-preachers have no authority, human or divine, to execute that office which they ſo preſumptuouſly uſurp. They cannot, therefore, with propriety, be ſaid κηρυσσειν το ευαγγελιον; and yet they may have ſometimes proclaimed their jargon in the church-yard of Keith-hall as *publicly* as ever you proclaimed the ſober truths of the goſpel in the church. Every man preaching the goſpel *with authority* may be ſaid either κηρυσσειν το ευαγγελιον, or ευαγγελισθαι; but no man who communicates ſuch glad tidings *without authority* can with truth be ſaid κηρυσσειν, though he is certainly ευαγγελιζομενος. Such is the diſtinction between κηρυσσω and ευαγγελιζομαι, ſo clearly pointed out, and ſo completely eſtabliſhed, by Dr. Campbell, in his fifth preliminary diſſertation; and we cannot enough wonder at the feebleneſs of your attempt to perſuade your readers that he points out a different diſtinction. Perhaps you are of opinion that he underſtood not the words, but are aſhamed to ſay ſo of a man whom you had previouſly repreſented as infallible!

† No, Sir, this is not placing Dr. Campbell's *learning low*, but placing his *prudence high*. He knew perfectly well that, had he quoted the whole of Tertullian's

that this raſh aſſertion does not become a *veteran literary Reviewer*? You call Tertullian "a paradoxical father;"* and you may alſo, when in the humour of giving harſh epithets, call the two obnoxious paſſages either *paradoxes* or *falsehoods*, if you pleaſe; but they are not given in the form of inferences, but in that of illuſtrations † or declarations. The inference in this argument of Tertullian's begins, and naturally ſhould begin, with an *igitur*, not with an *adeo* or an ubi. The fact or the declaration of the fact may eaſily be diſtinguiſhed from the inference that is wiſhed to be drawn.—"Adeo ubi eccleſiaſtici ordinis non eſt conceſſus, et offers, et tinguis, et ſacerdos et tibi ſolus—Sed ubi tres eccleſia eſt, licet laici." The words. *adeo ubi*, followed by the *indicative* mood, a e merely declaratory or illuſtrative. It would have been otherwiſe, if the expreſſion had been *adeo ut*, and followed by a verb in the ſubjunctive mood. Tertullian's inference is very clearly expreſſed by himſelf—"*Igitur* ſi habes jus ſacerdotis, habeus oportet etiam diſciplinam ſacerdotis."‡ This little word, *igitur*, in Engliſh *therefore*, is wonderfully convenient for informing *tyros* in reaſoning, where an inference begins; and it ought not to have been overlooked by a ſage Reviewer: § nor ſhould Dr. Campbell be here placed below the "*veriest tyro in letters*" for paying reſpect to the illuſtration of Tertullian's *adeo*, or to the declaration of his *ubi*, though he might not, when he ſpeaks of that father's argument, conſider his *igitur* as concluſive, or his inference fairly drawn.

I judge it unneceſſary to defend Dr. Campbell, as the ſupporter of a congregational ſcheme of eccleſiaſtical polity, as, in your Review for May, you ſo often would repreſent him to be, becauſe, in fact, he does not ſupport any ſuch ſcheme; ‖ he only relates faithfully the different changes in the polity of the church at different periods; and ſhews that in the primitive church the order of biſhops and preſbyters was the ſame; the word επισκο-

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Tertullian's argument, the verieſt tyro in letters muſt have ſeen the words, which he *has* quoted, are *not historical testimony*; and, therefore, like a *prudent* man he tore them violently from the context! To ſuch conduct the public will give the name to which it is entitled.

* Was he not a paradoxical father of the church? or do you know any thing more of him than what you have learned from Dr. Campbell and us? But we beg your pardon: you have read the writings of *all* the Fathers!!!

† Illuſtrations of an argument againſt the lawfulneſs of ſecond marriages.

‡ But Tertullian's reaſoning begins before this: it begins with the words "Inde *igitur* apud nos plenius atque inſtructius præſcribitur," &c. (See our 9th vol. p. 19.) All your oſtentation of criticiſm on the words *adeo*, *ubi*, and *igitur*, is therefore nothing to the purpoſe; it is a mere puerile diſplay of learning out of place.

§ Nor by the ſage miniſter of Keith-hall, who ſhould have taken the *thorn* out of his own eye, before he had pretended to eſpy a mote in his brother's eye. Igitur may, indeed, be a convenient word for informing *tyros in reasoning* where an inference begins; but we have here complete evidence that it does not always communicate this information to men who are "too witty" to be even *tyros* in reaſoning.

‖ Do you really ſuppoſe that any man, who can read, will believe this aſſertion of yours, in oppoſition to the evidence of his own eye-ſight? If you do, modeſty muſt be at leaſt as predominant a feature of your character as wit!

ος, *a biſhop, or overſeer*, being properly the name of office, and the word πρεσβυτερος, a preſbyter, or elder, being a title of reſpect, borrowed from the jewiſh cuſtom; which was indeed analogous to ſeveral other nations. But though Dr. Campbell makes theſe juſt criticiſms, he does not ſupport any form of church government as of *divine authority*; and he commends the liberality of both the churches eſtabliſhed in this iſland, in not excluding any other forms of eccleſiaſtical polity beſides their own. "However different, (ſays he,) theſe churches are in the plans of government which they have adopted, and how much ſoever each of them is attached to its own, they equally avoid limiting the Chriſtian miniſtry to one particular model." Now, Sir, you have quoted what Dr. Campbell has extracted from the articles of the Church of England, and from the Scotch Confeſſion of Faith in 1567,* which was always conſidered as the creed of the Scotch Epiſcopalians; and you have added a number of other quotations of your own, from theſe or other authorities; as if Dr. Campbell had been guilty of miſrepreſenting the matter.† But except you prove that either of theſe churches limits the Chriſtian miniſtry to its own particular model, you prove nothing againſt Dr. Campbell; and if you attempt to prove this to be the doctrine of either church, you libel that church which you profeſs to honour, and ſhew that you want liberality of mind, when you would claim a *jus divinem* in favour of any particular form of eccleſiaſtical polity.‡

In

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* So it is in the manuſcript; but our quotation is of what Dr. Campbell has extracted from *the Weſtminſter Confeſſion of Faith*, which was approved by the General Aſſembly of the Preſbyterian Church of Scotland in 1647, and ratified by act of parliament in 1690, as the public and avowed confeſſion of the ſame church as then and now eſtabliſhed by law!

† And has he not miſrepreſented the matter by quoting his authorities partially? Pray, Sir, what kind of people do you take the readers of our Journal to be, that you thus call upon them ſo frequently to give no credit to the evidence of their own ſenſes?

‡ What thoſe characters teach with reſpect to the Chriſtian miniſtry the reader will find in pp. 20 and 21, of our ninth volume; and he will judge whether they libel themſelves, or have both been libelled by Dr. Campbell and you. That they have *not* been libelled by us is incontrovertible; becauſe we have ſtated their doctrine in their own words. We beg leave, however, for their ſakes as well as for our own, to make a few obſervations on that magic phraſe *liberality of mind*, which is ſo frequently uſed, and, on this ſubject as well as ſome others, ſo little underſtood. It is with *illiberality* as Biſhop Horne obſerved it to be with *ſuperſtition*, of which the Church-of-England man accuſes the Papiſt; the Preſbyterian, the Churchman; the Independent, the Preſbyterian; the Deiſt, the Independent; and *modern* Philoſophers, them all. A phraſe of ſo vague a meaning ſhould not be employed to ſtigmatize any man or order of men, unleſs he, by whom it is employed, ſay expreſsly how far liberality extends. That you may apply your favourite phraſe with preciſion to the writer of theſe notes, he will ſtate clearly his own belief with reſpect to the various points immediately connected with the ſubject under diſcuſſion.

He believes then, that "baptiſm and the Lord's Supper are generally neceſſary to ſalvation." If this be illiberal, he is a man of *illiberal mind*.

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In your Review for June, you aſſert, that "it is impoſſible to read Dr. Campbell's Lectures, *however curſorily*, without perceiving that the tendency of

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As waſhing with water in the name of the Holy Trinity, and eating bread and drinking wine in remembrance that Chriſt died for us, are not actions *morally good*, or ſuch as we would be led to perform by the inſtinctive impulſes of nature, or the deductions of mere reaſon, he believes that they derive all their importance in the ſcheme of ſalvation from the poſitive inſtitution of the Son of God. If this be illiberal, he muſt again plead guilty to the charge of *illiberality of mind*. If Baptiſm and the Lord's Supper be rites not of *moral* efficacy, he thinks it very abſurd, and even preſumptuous, in any man to decide a priori from his own feelings, or his own reaſon, upon the *moral fitneſs* of reſtricting their celebration to a particular order of men; and believes it to be his own duty to enquire whether their celebration be exactly ſo reſtricted or not, leaving the moral fitneſs of the reſtriction or non-reſtriction to its unerring author. Here he is aware that, by you he muſt be charged with illiberality of mind, becauſe he dares to conſider as abſurd and preſumptuous, what you have done in this very letter. He feels ſome comfort, however, in knowing that he has the churches of England and Scotland on his ſide; and though Mr. Skene Keith be indeed a great man, he truſts that in theſe two churches there are 500 as great as he. Upon the moſt impartial inquiry that he has been able to make, he thinks he has found that the celebration of the two Sacraments *was* reſtricted by their Divine Author to a particular order of men, and that whoever is *authorized* to adminiſter them at preſent, muſt have derived his authority either from the Holy Ghoſt, by immediate inſpiration, or from the Apoſtles of Chriſt, by ſome viſible mode of ſucceſſion, which is independent alike on the civil magiſtrate and the choice of the people. He even thinks with Mr. Daubeny, that the principle maintained by you and Dr. Campbell, "ſuperſedes all inſtitutions and ſacraments whatever;" for, to him, it appears a contradiction in terms to ſay that a rite can be a poſitive inſtitution of Chriſt, if it be not celebrated by Chriſt's authority; and, therefore, if a *jus divinum* cannot now be claimed in favour of any eccleſiaſtics, there cannot be any Chriſtian Sacraments uſed. Under the heavy charge of *illiberality of mind*, which, on this account, you have preferred againſt him, he will endeavour to conſole himſelf with the reflexion, that *liberality* is not of more value than *truth;* and that if one of theſe muſt be ſacrificed to the other, it becomes the former to give place to the latter. He thinks, however, that both may be retained, and flatters himſelf that he actually retains them. Thouſands of perſons receive the ſacraments daily from men whom he believes to have *no authority* to adminiſter them; but if they be (as he has no doubt of their being) adminiſtered and received in *faith*, they will certainly be available in the ſight of him, who prefers good intention to every thing elſe. From the maxim that "what is *not* of faith is ſin," it ſeems to follow, that in matters merely poſitive, "what *is* of faith is innocent." Such Preſbyterians and Independents therefore, as *really believe*, after due and impartial inquiry, that their miniſters are authorized by Chriſt to diſpenſe his ſacraments, are, in the opinion of this writer, as ſafe with Preſbyterian or Independent Baptiſm, as they would be had they been baptized by the Archbiſhop of Canterbury; but the faith, which gives this ſecurity, muſt be

of the firſt volume is to leſſen the public veneration for both our National Eſtabliſhments, and to repreſent the Independent ſcheme, as that which was inſtituted by Chriſt and his Apoſtles." The fact here is, that you could not have formed this opinion if you had not read his book, not only very curſorily, but very careleſsly. *

In the ſame Review you paſs very ſlightly over "Mr. Dodwell's acknowledgment," as you expreſs it, "that there is no clear account given in the Holy Scriptures of any particular form of government to be for ever inviolate through the univerſal church;" and after long reaſonings on the hierarchy of the Jews, and on the continuation of a hierarchy of three orders among Chriſtians, you give a long quotation from Mr. Dodwell, whoſe opinions you cannot always defend, in order to prove that Dr. Campbell had ſuppreſſed, or wilfully paſſed over, Mr. Dodwell's reaſonings, becauſe unanſwerable, or as you term them, *impregnable to argument*. You, by a ſmall anachroniſm, alſo aſſert, that Mr. Dodwell himſelf had anſwered Dr. Campbell's queſtions, which you know he could not do, as he was dead near a hundred years before they were put. † For the benefit of your Engliſh readers, I ſhall give a tranſlation of Mr. Dodwell's conceſſions, and an abſtract both of Dr. Campbell's reaſoning and of his queſtions, and alſo of Mr. Dodwell's arguments which you conſider as unanſwerable.

Mr. Dodwell acknowledges, that "all the reaſoning is *quite precarious*, from which it is concluded that *the whole model of eccleſiaſtical diſcipline* may be extracted from the ſcriptures of the New Teſtament; that there is *no paſſage* of any ſacred writer, which openly profeſſes this deſign; that there is *no one* which ſo treats of eccleſiaſtical government, *as if* the writer, or the writer's author, *the Holy Spirit, had intended to deſcribe any one form* of polity, as being to remain every where and for ever inviolate; that the ſacred penmen have *no where declared with ſufficient clearneſs*, how great a change muſt have taken place in church government, when the churches ſhould firſt withdraw from the communion of the ſynagogues; that they *no where clearly enough ſhew* how much was allowed to the *perſonal gifts* of the Holy Spirit; and how much

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be the reſult of *real research* in thoſe who are capable of it, and not the offſpring of *indifference* and *modern liberality!* The *form* of eccleſiaſtical polity, upon which you ſuppoſe high churchmen to lay the principal ſtreſs, is far from being the moſt important topic in diſpute between you and them. Had the biſhops, who, at the reformation, renounced the errors of popery, raiſed to the epiſcopal order every pariſh prieſt, they would indeed have done wrong in deviating ſo far from the apoſtolical conſtitution of the church of Chriſt; but they would have introduced into the national church a parity of miniſters certainly authorized to diſpenſe the word and ſacraments, and to perpetuate a ſucceſſion of miniſters with the ſame authority; and it might perhaps, admit of debate, whether from a church ſo conſtituted, the want of a hierarchy would be a ſufficient cauſe for ſeparation. A church, however, ſuch as you contend for, with no *jus divinum*, may, indeed, be a philoſophical ſociety, but cannot be a church of Chriſt, whatever be the form of her polity.

* How often muſt this be repeated?

† Is this wit or nonſenſe? Though Mr. Dodwell was dead before Dr. Campbell wrote, he was not dead before his maſters, Baxter and Clarkſon, wrote!!

alſo to places and offices; that they *no where with ſufficient accuracy* diſtinguiſh the *extraordinary* officers who were not to outlive that age, from the *ordinary*, who were not to ceaſe till the ſecond coming of Chriſt, nay, that all the things *generally known they alſo ſuppoſe known*, and never for the ſake of poſterity explain, minding *only the ſtate wherein things were at the time*; and that *they no where profeſſedly* declare *what kind, or how extenſive the offices were*; which however was ſurely neceſſary, if they had preſcribed a form to endure for ever." —Such are Mr. Dodwell's conceſſions, though you paſs over them very ſlightly.*

From theſe acknowledgments, or conceſſions, made by Mr. Dodwell, Dr. Campbell infers that "nothing was farther from the view of the inſpired writers, than to preſcribe any rule to us on the ſubject," or to ſay "what might lead us to imagine that a particular form was neceſſary, or more acceptable to God than another;† but that it was intended by the Holy Spirit thus to teach us to diſtinguiſh between what is eſſential in religion, and what is comparatively circumſtantial; and that, as Hoornbeck ſays, the apoſtles were more ſolicitous about the virtues than the degrees of the miniſters of religion."—Such are Dr. Campbell's reaſonings, or inferences, from Mr. Dodwell's conceſſions.

Next, as to the queſtion or queſtions propoſed by Dr. Campbell. Mr. Dodwell was an advocate for the hierarchy, though he confeſſed it was not clearly revealed in the New Teſtament. But he had a particular ſyſtem of eccleſiaſtical polity, which derived the epiſcopal juriſdiction and primacy from the Apoſtle James; not the Apoſtle Peter. With reſpect to this ſcheme, after the author's acknowledging that it is no principle of revelation, conſequently not inſtituted by Chriſt or his Apoſtles, or even in their time,‡ Dr. Campbell aſks very pertinently "*Whence have we either the inſtitution or the doctrine of its neceſſity?*" And he declares, that "he knows of no anſwer that could be given by Mr. Dodwell, excepting this, that he had made the diſcovery from frequent ſtudy, profound reſearches into antiquity, and critical inveſtigation concerning doubtful idioms."

The large quotation which you have given from Mr. Dodwell, is no anſwer to Dr. Campbell's queſtions reſpecting the inſtitution of epiſcopacy, or the doctrine of its neceſſity; but is introduced with Mr. Dodwell's aſſerting "that the moſt diſtinct account which the ſcriptures could have given, would have afforded us no more certainty of the form of church polity, than

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* And you quote them partially and unfairly! Had you proceeded with your tranſlation, you would have ſhewn our Engliſh readers that, in the opinion of Mr. Dodwell, the form of church government *was revealed* to the apoſtles; but revealed *gradually*, as the *jewiſh and gentile Chriſtians* could bear it; and the reaſon why it is not more fully detailed in the New Teſtament is that all the books of our canon were written before it was expedient to inform the Chriſtians at large, eſpecially the jewiſh part of them, that the churches of the Gentiles were to have no dependence on the church of Jeruſalem. Then follows our extract, which we ſtill ſay, is impregnable to argument. See *Anti-Jacobin*, vol. ix. p. 103.

† And from Mr. Dodwell's conceſſions, as really made, the inference is unfairly drawn.

‡ The author, though he expreſſes himſelf very unguardedly, makes no ſuch acknowledgment. See *Paræn. ad Exteros*, pp. 55 and 59.

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we have of the books which related this; but that, without any ſuch account, we have at leaſt equal certainty of the government left by the Apoſtles in the whole church."—(Were this aſſertion proved, it would be no anſwer to Dr. Campbell's queſtions.* It would only weaken ſcripture evidence, and exalt human learning as at leaſt equal to this.) The train of argument by which Mr. Dodwell attempts to prove this bold aſſertion is in ſubſtance the following.

"The authenticity of the books written by the Apoſtles depends on the teſtimony of the age that ſucceeded them. The canon was probably not collected at firſt; and the fidelity of its collection muſt depend on the teſtimony of this ſecond age. But in this period the form of church government was more clearly aſcertained, than what thoſe ſacred books were that were written by the Apoſtles. And theſe books, at that time, (when collected and received) would give no more teſtimony than when they were written at firſt; while many churches, that were founded by the Apoſtles, were evidences of the form of government, which had always been more generally known, than even the ſacred books themſelves."

This is the ſubſtance of Mr. Dodwell's argument, as far as I underſtand his reaſoning. Permit me now to ſtate, for what purpoſes this chain of argument is good, and for what it is not good, but either foreign or unconcluſive.

If Bellarmine, and other doctors of the Romiſh church, who deny the *plenitude* as well as the *perſpicuity* of ſcripture, had been diſputing about the faith due to tradition, or the deference due to the authority of an infallible church, this reaſoning of Mr. Dodwell's, on the *comparative certainty* of the authenticity of the holy ſcriptures, and of the form of church government eſtabliſhed by our Lord and his Apoſtles, might by many of the Romiſh perſuaſion have been thought impregnable to argument. But while all Chriſtians are agreed about the authenticity of the holy ſcriptures, all Proteſtants alſo maintain that the fundamental articles of religion, or thoſe doctrines of which the knowledge is eſſential to ſalvation, are both fully and clearly revealed in ſcripture; and Mr. Dodwell, in his great zeal for epiſcopacy, has here unwarily joined the adherents of Bellarmine; and not only deſerted, but oppoſed, the principles which all Proteſtants agreed in eſpouſing at the æra of the reformation, His chain of argument not only contains no anſwer to Dr. Campbell's queſtions reſpecting the inſtitution of epiſcopacy, or the doctrine of its neceſſity; but the producing it for this purpoſe is contrary to Proteſtant principles.† The only reply that Mr. Dodwell,

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* Indeed! Why then did not the Doctor quote the whole of Mr. Dodwell's reaſoning? It is not very long, and it is certainly worth the reading or hearing by ſtudents of theology.

† This ridiculous oppoſition of Bellarmine and the Romiſh Church to the principles of *all Proteſtants*, may have ſome effect on the mind of a Scotch Fanatic, who thinks every thing in the Church of Rome wrong, and every thing called proteſtant right; but a more impertinent piece of ſophiſtry (if it even deſerve the name of *ſophiſtry*) we have never met with. Pray, Sir, how do you know, or how have the two *Proteſtants*, Dr. Lardner and Dr. Paley, proved, that the books of the New Teſtament were written by Matthew, Mark, Luke, John, Paul, James and Peter? Have they

Dodwell, as a learned Proteſtant divine, could make to Dr. Campbell's queſtions is that which has been made by the Dr. himſelf, namely, "that the ſtudy of antiquity," the great ſource of Mr. Dodwell's information, "is no doubt ſubſervient to the cauſe of religious verity; chiefly indeed for illuſtrating its evidences, or repelling objections, but never for teaching its fundamental principles or eſſential duties." I hope this much will ſatisfy any impartial reader that Dr. Campbell's queſtions have not been anſwered by Mr. Dodwell; and that the long quotation which you introduce is unconnected with theſe queſtions, which Dr. Campbell has both put and anſwered, as a ſound Proteſtant divine.

Let me, now, Mr. Editor, expoſtulate with you for apoſtrophiſing Dr. Campbell becauſe he has addreſſed Mr. Dodwell, *for foisting into God's covenant words of his own devising*, in a very bold apoſtrophe which you have weakly imitated. If Mr. Dodwell was guilty of this arrogance in alluding to the caſe of Naaman, his conduct cannot be defended. And if, in explaining, or attempting to explain, our Lord's laſt addreſs to his diſciples, you foiſt in an order of dioceſan biſhops, as ſucceſſors to the apoſtles, and thus put a meaning on our Lord's promiſe, which the words of that promiſe do not naturally bear, an apoſtrophe was too bold a figure of ſpeech to uſe in expreſſing your explanation of a paſſage of ſcripture; eſpecially a paſſage which you do not appear to have examined critically.* An apoſtrophe is a figure of ſpeech which Dr. *Campbell* might uſe with propriety;† but

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they, or you, or *can* you have, any other kind of evidence of this *fact* than the Church of Rome has? and is not that evidence the univerſal and continued teſtimony of the Chriſtian Writers from the age of the Apoſtles downwards? Is not the government eſtabliſhed in the church by the Apoſtles a *fact* of equal notoriety at leaſt with the *fact* that St. Matthew and St. Luke were the authors of the Goſpels attributed to them? Is not the one fact capable of proof by *testimony* as well as the other? And is it not true, as Mr. Dodwell ſays, that the original witneſſes of the government of the church *must* have been much more numerous than the original witneſſes of the goſpels having been written by the four Evangeliſts, whoſe names they bear? But becauſe the Church of Rome employs the *authority* of the fathers to decide queſtions in *criticism* and *ſpeculative theology*, therefore we muſt not employ their *testimony* to prove *matters of fact*: though without that teſtimony, it is impoſſible, as Dr. Campbell himſelf has taught you, to know that the books of the New Teſtament were written by the men, to whom they are attributed! Indeed, indeed, Sir, to be conſiſtent, you *muſt* renounce your baptiſm, and become Quaker, that the light within may ſuperſede the neceſſity of the dead letter of ſcriptures!!

* Have you examined it critically? or, do you know what critical examination is?

† What Dr. Campbell may do with *propriety* cannot be done *without offence* by epiſcopalians, who are nothing better than wild beaſts, to be hunted down by preſbyterians and independents!! Liſten to the words of a ſober and learned writer on this ſubject, whoſe works it may be worth your while to ſtudy.—"There is ſtill (ſays Mr. Daubeny) one obſervation on the Doctor's work which I feel much diſinclined to make. It reſpects the ſupercilious contempt with which the Doctor, generally ſpeaking, ap-

but the courtiers of Penelope could not wield the bow of Ulyſſes, nor can every reviewer ſucceſsfully attempt ſo bold a figure as an apoſtrophe.

In vindicating the character of Dr. Campbell, I am not called upon to enter into the diſpute about the apoſtles being biſhops, or having ſucceſſors in their apoſtolic character, nor with reſpect to the Apoſtle James being biſhop of Jeruſalem, which is by no means ſo uncontroverted as you ſuppoſe: (let me only refer you to Dr. Lardner, to Meſſrs. Bauſobre and L'Enfant; and eſpecially to Dr. Barrow, who, in his Treatiſe on the Pope's Supremacy, makes it ſufficiently clear, that the apoſtle was not the ſame man with James the biſhop of that city;) though I avoid ſuch unimportant diſputes.* Nor ſhall I contend with you about a matter which is generally acknowledged: viz. the extraordinary office of Timothy and Titus; where both Biſhop Stillingfleet and Dr. Whitby will give you ſome uſeful information. But it may be proper to remind you, that Dr. Campbell ſays (p. 151, of his firſt volume) "that it is certain that neither Timothy nor Titus, during the firſt three centuries, is ſtyled biſhop, by any writer; but

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pears to treat thoſe who entertain opinions different from his own. This is conduct which muſt diſgrace the beſt of cauſes, and can add ſtrength to none. Harſh and illiberal epithets applied to opponents, if they were in character, conſidered as proceeding from a *profeſſor ex cathedrâ*, certainly do not become the ſcholar, much leſs the divine. And how high ſoever Dr. Campbell may be thought to ſtand in either or both theſe characters, yet for him to have ſpoken with proper reſpect of men of ſuch profound erudition and diſtinguiſhed excellence, as *Dodwell* and *Hickes*, however miſtaken they might be, would certainly not have diminiſhed in the leaſt his own reputation in the world," eſpecially as he ſpake with great reſpect of the infidel philoſopher Hume!! See *Eight* excellent *Diſcourſes on the Connexion between the Old and New Teſtament*, &c. by Charles Daubeny, L.L.B.

* We know as well as you do, that the St. James, who preſided in the council of Jeruſalem, to whom St. Paul and his company from Ceſarea went in, and found with him all the elders, or preſbyters, and who wrote the catholic epiſtle to the twelve tribes ſcattered abroad, has been ſuppoſed a different man from the Apoſtle James, ſtyled *the Leſs*. This ſuppoſition is ſo much in our favour that, could its truth be maintained, it would put an end to the controverſy for ever; ſince no man, unleſs, perhaps, ſuch zealots as you, would dare to deny the apoſtolical inſtitution of dioceſan epiſcopacy, were it certain that the preſident of the council of apoſtles and elders was *not* an apoſtle, properly ſo called, but an eccleſiaſtic raiſed to apoſtolic rank, and appointed to preſide over the church of Jeruſalem. But the ſuppoſition reſts chiefly on the *Clementine Recognitions*, a work of no value in doubtful caſes, being compoſed, according to Cotelerius, in the ſecond century; a viro docto quidem, ſed philoſopho magis et philologo, quam theologo, in excogitandis autem connectendiſque fictis narrationibus plane rudi. We had read what has been written on the apoſtleſhip of St. James by Lardner, Beauſobre, Barrow, Dr. Scott, and Dr. Cave, with at leaſt as much attention as you ſeem to have done; and we adopted the opinion of Cave, becauſe, though leaſt favourable to our cauſe, it ſeems to be proved by complete evidence; and our cauſe ſtands not in need of the aid of fiction. Every high churchman, however, will be much pleaſed if you can, on this point, eſtabliſh your own opinion!

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that a few pages after, by a blunder of the printer, or a miſtake of the figures in the manuſcript, it is ſaid they were not made biſhops till about *five* hundred (inſtead of *three* hundred) years after their death." It would have ſhewn more candour and critical acumen, that you had pointed out this typographical error,* than to have made ſo much noiſe about ſo ſmall a matter, eſpecially as your criticiſms abound in ſuch errors, which I would not place to your account.

It is now incumbent upon me to ſtate a much greater error than this, into which you have fallen in your Review for June: when you aſſert that "Dr. Campbell, in oppoſition to the moſt complete evidence that has ever been ſtated for the authenticity of any ancient writings, (the ſacred ſcriptures, perhaps, excepted,) is forced to ſuppoſe the epiſtles of St. Ignatius to be interpolated." Do you not know that the forgery of theſe epiſtles is not a ſuppoſition of Dr. Campbell's; but that nearly one half of the epiſtles aſcribed to Ignatius, has been rejected by Archbiſhop Wake, as forged, or fictitious; and that when the archbiſhop publiſhed what he believed to be genuine, he acknowledged that liberties had been taken with ſome of them alſo? Or were you really ignorant that any ſcruples had been entertained with reſpect to the authenticity of theſe epiſtles? And, will you ſay either directly, or by implication, that the arguments in favour of this much controverted ſubject, are perhaps as convincing as thoſe in favour of the authenticity of the holy ſcriptures? We may differ in other matters, where there is room for difference of opinion between men of probity and learning; but I hope you have piety enough to induce you to retract this error: † for

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* We certainly ſhould have thought this a typographical error in the writings of almoſt any other man than Dr. Campbell; but the impetuoſity of his zeal has led him into ſo many raſh aſſertions, and even contradictions of himſelf, beſides this, that we really ſaw no reaſon for conſidering it as an error of the preſs. Your authority, however, is ſufficient to convince us that it is ſo; and we are ſorry that we have done the ſmalleſt injuſtice to Dr. Campbell, eſpecially as the one aſſertion here made by him is juſt as falſe as the other.

It has been ſufficiently proved by Dr. Cave and others, that the work entitled *The Apoſtolical Conſtitutions*, was written about the end of the ſecond or the very beginning of the third century: from its being quoted in one of the canons called *apoſtolical*, it cannot indeed be ſuppoſed to have been at a later period. Now, in the 46th chapter of the 7th book of that work —Περὶ δὲ των ὑφ' ἡμων (ſcil. Αποστολων) χειροτονηθεντων επισκοπων εν τῃ ζωῃ τῃ ημετερᾳ, it is expreſsly ſaid της δὲ Ἐφεσου Τιμοθεος μεν ὑπο Παυλου—και της Κρητης Τιτος. Thus, then, within *a hundred and fifty years* of the death of Timothy and Titus, were theſe two men ſtyled biſhops, the one of Epheſus, and the other of Crete; and that they had epiſcopal powers is apparent from the New Teſtament.

† We not only know all that you have here ſtated reſpecting the epiſtles of Ignatius, but ſomething, of which we muſt ſuppoſe you ignorant, or believe that you have bidden farewel to modeſty. Many things are attributed to Ignatius which he did not write, and many things are likewiſe attributed to St. Peter which he did not write; but yet the martyr, as well as the apoſtle, certainly wrote ſomething. This we think you will grant;

for if you perſiſt in it, your polemic zeal will conſume your religious principles.

Without ſpending time in diſputing about the import of the Greek phraſe επι το αυτο, where Dr. Campbell does not copy Lord King, as you ſuppoſe,* I would refer you to Biſhop Stillingfleet, whoſe Irenicum will give you much uſeful information on this and other queſtions; and even to Dr. Hammond, who could inform you, that when a huſband and wife, after ſeparating for a ſeaſon, again aſſociate together, the phraſe επι το αυτο does not imply a great diſtance of place. It is unneceſſary here to be more particular. †

I would now call your attention to what you term "the vindication of the venerable remains of the epiſcopal church of Scotland from a charge not leſs abſurd than illiberal, viz. that Dr. Campbell aſſerts that Scotch epiſcopacy failed ſoon after the revolution in 1688." While I induſtriouſly avoid all controverſy about church government, I feel it to be particularly my duty to ſpeak in terms of reſpect of the epiſcopal church of Scotland, becauſe that church was once eſtabliſhed and is now on the decline; while that to which Dr. Campbell belonged, and to which I ſtill belong, is now the eſtabliſhed church in this part of the united kingdom.

Dr. Campbell *does not aſſert* that Scotch Epiſcopacy failed ſoon after the revolution in 1688:—What he does aſſert ſhall be given in his own words. "One will perhaps be ſurprized to hear that our Scotch epiſcopal party, who have long affected to value themſelves on the regular tranſmiſſion of their orders, have none but what they derive from biſhops merely nominal.

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and yet, had you read Biſhop Pearſon's *Vindiciæ Epiſtolarum S. Ignatii*, you would have found *more* complete evidence of the authenticity of the epiſtles attributed to him, *published by Voſſius*, and *tranſlated by Archbiſhop Wake*, than you can bring, or Dr. Campbell could have brought, for St. Peter's being the author of the ſecond epiſtle attributed to him, or for St. John the apoſtle's being the author of the Apocalypſe. This, Sir, we affirm with confidence, and without the ſmalleſt dread of our piety or religious principles being called in queſtion by any man who is not a ſtranger to the merits of the queſtion at iſſue. That *ſome* freedoms have been taken even with the genuine epiſtles of Ignatius is true; but where is the writing ſo ancient, with which *ſome* freedoms have *not* been taken? The freedoms taken in the preſent caſe are few, and of no importance, and the manner in which they are noticed by Dr. Campbell, is no proof of his candour; for he knew well, though you may not know, that if the epiſtles be *not forgeries from beginning to end*, the teſtimony which they offer in behalf of epiſcopacy is irrefragable.

* "It will be more for the credit of the Profeſſor's character to ſuppoſe him implicitly adopting the obſervation heretofore made by the *Enquirer into the Conſtitution of the primitive Church* (Lord King), on this paſſage, than to ſuppoſe the Profeſſor arguing from an appeal to the writings themſelves: becauſe ſuch appeal, to a perſon of Dr. Campbell's judgment, muſt have determined the paſſage to be totally inapplicable to the point it is brought to prove." *Introduction to Daubeny's Eight Diſcourſes.*

† It is ſo; for one ſentence of folly is enough. We never ſaid that επι το αυτο implies *great diſtance* of place; we only proved that it has often *no reference to place at all.*

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I do not mention this with a view to derogate from their powers, but only, as an argumentum ad hominem, to shew how much their principles militate against themselves. It does not suit my notion of Chriſtianity to retaliate on any ſect, or to forbid any to caſt out devils, becauſe they follow not us."—Now, Sir, nothing can be more clear, from theſe words of Dr. Campbell, than that he does not attack the Scotch epiſcopalians upon Chriſtian principles, or grave and weighty arguments propoſed by himſelf with a view to derogate from their powers. He merely ſhews, by what logicians term an argumentum ad hominem, that their principles militate againſt themſelves.* And what is urged on this point, is in fact derived from the aſſertions of one of their own church, who terms thoſe biſhops, who had no particular ſees aſſigned them, *Utopian biſhops*, and inſiſts that the epiſcopacy of Scotland failed ſoon after the revolution.† This controverſy was hotly agitated among

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* But nothing can be more clear, Sir, than that this is not *all* that Dr. Campbell aſſerts on the ſubject, and that you either do not underſtand him, or, on this occaſion, are aſhamed to attempt his defence. See our 9th vol. from page 241 to p. 247.

† Dr. Campbell and you have a ſingular knack at quoting the *words* and at the ſame time perverting the *ſenſe* of your antagoniſts; but "mark, in this caſe, how plain a tale ſhall put you down." Being favoured by the learned and right reverend author of *The Rebuffer rebuffed*, with a copy of that maſterly pamphlet, we have it in our power to lay before our readers the paſſage, from which you *ſay* that your friend derived his reaſoning againſt the Scotch epiſcopal church.

"The Church of Scotland after the revolution was in the ſame ſtate as the primitive church for more than three hundred years; and continued in that ſtate till the death of Dr. Roſe, Biſhop of Edinburgh, the laſt ſurvivor of the anterevolution biſhops, when indeed the church of Scotland became entirely vacant. For though there were biſhops *in* Scotland at that period, there were none who had *juriſdiction over any part* of the church of Scotland; becauſe they were *neither appointed to particular dioceſes* by the *former local biſhops*, nor were they *choſen by the clergy and people*: and I know no other method but one of theſe two, ever practiſed in the church of God, whereby biſhops could acquire *a right to ſpiritual juriſdiction*. As for the power *thoſe Utopian biſhops claimed of governing the church of Scotland like a ſingle dioceſe, in a collegiate manner*, there was no precedent for that practice from the age of the apoſtles; and therefore it could not then, and ought not at any time to be ſubmitted to; becauſe it was making ſuch an alteration in the inſtituted government of the church, as all the biſhops in the world have not a power to make in theſe days, without a particular revelation. Though therefore the biſhops, at the death of Dr. Roſe, had *a power to govern, to teach, to confirm, and to ordain*; yet, *not being appointed to particular dioceſes*, by the local biſhops, they could *exerciſe no part of their powers*, without the conſent of the ſubjects, who were to be governed and taught: and though the clergy and people of Scotland *were obliged* by the law of God and his church, to *ſubmit themſelves to epiſcopal governors*; yet they were under *no* obligation to ſubmit to *the perſons then veſted with epiſcopal powers* in Scotland, as thoſe very biſhops themſelves confeſſed, at their firſt meeting with the Edinburgh preſbytery, after the

among the episcopalians about thirty years ago. Neither Dr. Campbell nor any of the eſtabliſhed clergy took any concern with it. There is a ſmall pamphlet entitled "*The Rebuffer rebuffed*," and two or three acrimonious papers which will throw light on this matter. But I avoid all ſuch diſcuſſions as unprofitable to Chriſtians, and unneceſſary to the vindication of my deceaſed friend: and, though perfectly diſintereſted, I wiſh that all the Epiſcopalians of Scotland would give up their ſmaller differences, and unite as brethren in the ſame communion, or model of eccleſiaſtical polity.*

Permit me, here, to give a conciſe and impartial account of the hiſtory of the Epiſcopal Church of Scotland, as far as is connected with any of the queſtions in diſpute.

At the reformation only thirteen perſons, with the biſhops of Galloway and Orkney, who deſerted the Romiſh ſuperſtition, undertook the planting of the Church of Scotland. Of theſe, eight were diſtributed among the principal towns, and five ſuperintendents travelled over the kingdom, ordaining clergymen, readers and exhorters. The two biſhops acted within their dioceſes as commiſſioners of the general aſſembly, in whom the ſupreme power was lodged. The firſt book of diſcipline, which was framed principally by John Knox, eſtabliſhed theſe ſuperintendants, of whom Archbiſhop Spottiſwood obſerves, that "their power was epiſcopal;" and John Knox is alſo commended by him for "always *urging the obedience of miniſters to their ſuperintendants.*" Their office, however, was only intended to be temporary. In 1572 John Knox died; and the peculiar ſyſtem of preſbytery was introduced ſome years after by Andrew Melvin.—For a few years a ſet of biſhops with very limited powers, and from their benefices being chiefly enjoyed by the nobility, called Tulchan biſhops, were eſtabliſhed by the Earl of Morton. In 1581 the King's confeſſion, as it was termed, was ſubſcribed by the Epiſcopalian party, although it expreſsly abjures not only the ſuperſtition, but the *wicked hierarchy* of the church of Rome. In 1592 Preſbytery was eſtabliſhed by act of parliament; yet in 16 years after King James VI. got a very limited ſpecies of epiſcopacy reſtored; which was pulled down in 30 years after, or in 1638. That epiſcopacy was certainly of Low Church principles; and has been conſidered by the friends of the hierarchy as ſcarcely deſerving the name of epiſcopal government. It had neither prieſts nor deacons, but miniſters of the goſpel and expectants or preachers, who did not baptize, but only preached. The epiſcopal orders of all the *Scotch biſhops* before the Reſtoration were conferred by *the ſuperintendents*, or derived from them.† At the

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death of Dr. Roſe; but were at liberty *to choose others*, whoſe principles and tempers were more agreeable to them. Some of them (the biſhops then in Scotland) however *they did choose*; and thoſe *so chosen* from that time commenced *diocesan bishops, with spiritual though not legal* juriſdiction"—with the very ſame juriſdiction, let us add, that Dr. Roſe exerciſed or had a right to exerciſe from the *legal* abolition of epiſcopacy till the day of his death.

* A pious and Chriſtian wiſh, in which every man who loves religion and his country will cordially join. *Si sic omnia.*

† This is very incorrect. On the 21ſt of October 1610, the titular Archbiſhop of Glaſgow, *Spottiswood*, with the titular biſhops of Brechin and Galloway, *Lamb* and *Hamilton*, were regularly conſecrated in the chapel of London-

the reſtoration the Scotch biſhops were ordained in England; but as the attempting to impoſe a liturgy on the people of Scotland had occaſioned the downfall of epiſcopacy in the time of Charles Iſt, the forms of worſhip were very little different from the preſbyterian: yet the perſecutions raiſed by the prelates and their adherents gave vigour to their opponents, and preſbytery was eſtabliſhed at the revolution. Long after the acceſſion of the Houſe of Hanover, thoſe of the epiſcopalians who took the oaths to government, enjoyed their livings and uſed no liturgy. One of thoſe clergymen lived in the neighbourhood till 1729. But the epiſcopal church of Scotland did not *for a long time* allot any particular ſect, or aſſign any names of biſhopricks to the poſt-revolution biſhops;* and *this defect*, which occaſioned many contentions among the epiſcopalians themſelves is the ſubject of Dr. Campbell's animadverſions. It was, however, very natural for the ejected epiſcopalians to become great ſticklers for the hierarchy: and the ſame cauſe probably occaſioned the alterations of their communion office; and the introduction of the uſages, whether new or ancient, into the Scotch epiſcopal church.† Though that church is no longer eſtabliſhed, and cannot be ſo while the union of theſe kingdoms ſubſiſts, it now happily enjoys a full and ample toleration. And if inſtead of contending for High Church principles, which *it had in no degree* before the reſtoration; and which it *did not cherish till after the revolution*, the Scotch epiſcopal church were to give up the alterations of the communion office, and what is called the antient uſages, all the epiſcopalians in Scotland would probably in time unite on principles of moderation and Chriſtian communion. But if the Scotch epiſcopal clergy keep up their High Church tenets and uſages, the epiſcopals of Scotland will be divided, and their epiſcopal church muſt conſtantly become leſs conſiderable.‡

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London-houſe by the biſhops of *London*, *Ely*, and *Bath*; and on their return to Scotland conveyed the epiſcopal powers in a canonical way to their titular brethren. See all the hiſtories of that period.

* Another miſtake. Biſhop Roſe died on the 20th of March 1720, and on the 29th of April following Dr. John Fullarton was canonically appointed biſhop of Edinburgh; as biſhop Falconer was of Angus and Mearns in the ſame year, and biſhop Gedalerer, of Aberdeen in the year following. See Skinner's *Eccleſiaſtical Hiſtory of Scotland.*

† We have examined the communion-office of the Scotch epiſcopal church with attention, and find nothing in it that was not in the Scotch liturgy authorized by Charles I.;—the only reformed liturgy which ever had the ſanction of a legal eſtabliſhment in Scotland, and which, in the opinion of ſome competent judges in the church of England, is at leaſt equal in merit, if not in ſome reſpects ſuperior, to our own liturgy.

‡ We cannot ſuppoſe that you have here aſſigned the real cauſe of diviſion among the Epiſcopalians in Scotland. We know from the very beſt authority, that the Scotch biſhops authorize their clergy to uſe either the Engliſh or the Scotch communion-office, as is moſt agreeable to themſelves and moſt conducive to the edification of thoſe among whom they miniſter in holy things. There is indeed no eſſential difference between the two offices, though the one may be deemed more primitive in its form than the other. With reſpect to what you call High Church principles being a ground of diſſention you are certainly miſtaken; for no man of *Low Church principles* can with any propriety, or indeed with a ſafe conſcience, collect a con-

To conclude my vindication of Dr. Campbell—and return from this digreſſion. It now only remains that I vindicate my deceaſed friend from the charge of having quoted partially from Dr. Hickes' Chriſtian Prieſthood. Here it is neceſſary to remark that Dr. Campbell merely finds fault with certain very improper expreſſions, which Dr. Hickes has uſed in his book; viz. "that there are fictions in divinity which infinite wiſdom and goodneſs have deviſed for our benefit and advantage." I am aſtoniſhed that any man ſhould defend the propriety of theſe expreſſions. Dr. Hancock, who refutes Dr. Hickes' reaſonings in a very well written anſwer to his book, ſays here—"His idea is plain enough; he had no occaſion to ride it to death." And it was no doubt *riding it to death* to make God Almighty the author or *deviſer of a fiction*. Why, Mr. Editor, will you attempt to raiſe *it from the dead*.* Doctor Campbell if he had lived, might very probably have corrected ſome of his own expreſſions, and added ſome ſtrictures on the ſchemes of the miſſionaries, who propoſe *to propagate the Goſpel at home*; but he could not have omitted his remarks on Dr. Hickes' expreſſions, though he generouſly † declares "he believed that Dr. Hickes meant no harm by them."

And now, Mr. Editor, give me leave to remark, that if you had been a little more moderate in your language,‡ your criticiſms would have been more

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gregation of Epiſcopalians in Scotland. He, who conſiders it as a matter of indifference whether a man be an epiſcopalian or a preſbyterian, who calls to mind our bleſſed Lord's earneſt exhortations to unity among his followers, and reflects what ſtrength ſuch unity gives to the cauſe of religion in general, muſt feel it his duty to perſuade all Chriſtians to frequent the worſhip of the eſtabliſhed church. The want of a liturgy is indeed, in our opinion, a great defect; but as we are perſuaded that every intelligent clergyman of the eſtabliſhed church of Scotland does in *fact* uſe a *form of prayer* with which his congregation muſt ſoon become acquainted, and in which, of courſe, they may devoutly join, we cannot conſider the mere want of a *public liturgy* as a ſufficient reaſon for any man withdrawing from the communion of the eſtabliſhed church; and were there any officiating clergymen of Low Church principles in Scotland, we ſhould be compelled to look upon them as culpable ſchiſmatics.

* Did *we* attempt to raiſe it from the dead? Dr. Campbell, by quoting *partially*, repreſented a moſt excellent man as a blaſphemer! We have given the quotation with its context, (ſee our 9th vol. p. 248) from which the public will judge between Dr. Hickes and Dr. Campbell, Mr. Keith and us; and whatever may have been ſaid on the ſubject by Dr. Hancock, of whoſe writings we know nothing, we are not afraid of the public ſentence.

† Generouſly! This *generoſity* conſtitutes the very *ſting* of the accuſation.

‡ If our language have at any time been too violent, we are ſorry for it; though the following obſervations will probably convince every man but you that our provocation was great. Epiſcopalians of what you term High Church principles, as we have uniformly declared ourſelves to be, we yet concluded the preface to our firſt volume in the following words:—"Without attempting to appreciate the fundamental principles of the Church of Scotland, it is ſufficient for us to know, that the king is bound, by his coronation-oath, to afford it protection and ſupport. Every effort, therefore,

more valuable; and would have ſaved both you and me the trouble of theſe two letters. I am, Sir, your very humble ſervant,

GEO. SKENE KEITH.

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therefore, to effect its ſubverſion, will experience, from us, the moſt firm and vigorous reſiſtance. Whatever we may think of Knox or of Calvin, of Henry or of William, we hold it to be our duty to defend the national eſtabliſhments; and in the diſcharge of that duty, we confidently look for the aſſiſtance of the virtuous and loyal of every perſuaſion."

The aſſiſtance of the virtuous and loyal of every perſuaſion we have amply obtained, which might be urged as a proof of the ſteadineſs and impartiality with which we have fulfilled our promiſe; but the fact with reſpect to the Church of Scotland ſtands not in need of ſuch evidence. Our repeated oppoſition to *the ſociety for propagating the Goſpel at home*; our remarks upon the dangerous caſuiſtry of the *burgher-ſeceders*, (vol. 8. p. 128 and 385) and the aid that we lent to the ſuppreſſion of that infamous publication, entitled *The Edinburgh Clerical Review*, (vol. 4. p. 463) made us feel the *ingratitude* of ſuch a violent attack as that of Dr. Campbell on the Church of England; and *his ingratitude*, or, to ſpeak more correctly, the ingratitude of his *editor* roſed *our indignation*. Dr. Porteous, in his *Obſervations on the proceedings of the Seceders*, had very needleſsly gone out of his way to exalt his own church over that of England (ſee our 8th vol. p. 387); but Dr. Campbell attacks the conſtitution of the Church of England with the moſt rancorous violence, as a prieſtly domination not worthy of being oppoſed by argument, but fit only to be held up by ridicule to the hatred of the multitude. To repel ſuch an attack with perfect coolneſs would have been more than could reaſonably have been expected from men of our avowed principles; and it could not be repelled *at all* but by reaſoning againſt the conſtitution of the eſtabliſhed church of Scotland, becauſe epiſcopacy cannot be defended but at the expence of preſbytery. We were not, however, the *aggreſſors*; we declared the reluctance with which we entered upon that part of our talk (ſee vol. 9. p. 105); and no man, who is intimately acquainted with the Reviewer, will queſtion the ſincerity of the declaration. We beg it to be remembered likewiſe, that if we have defended the Church of England againſt the eſtabliſhed Church of Scotland, we have defended the church herſelf againſt the democratical arguments of your friend in favour of the independents.

"In the Doctor's ardent zeal againſt epiſcopacy," ſays Mr. Daubeny, "which we muſt take leave to call, in ſome reſpects, zeal without adequate knowledge; he has given a picture of the Apoſtolic Church, which bears as little reſemblance to the eſtabliſhed Kirk of Scotland, as it does to the primitive Church of Chriſt; whilſt with an inconſiſtency, not eaſy to be accounted for, he maintains at one time the neceſſity of what, for the ſake of ſupporting his favourite democratic ſyſtem, it is his object at other times to diſprove: the diſproval of which muſt, in its conſequences, effect the eſtabliſhed order of the Kirk, and that of the Church of England in an equal degree." It is on this account that the ſame excellent writer ſays:—"With ſubmiſſion to the judgment of the Doctor's ſurviving friends, I am clearly of opinion, that no addition of credit will be derived to Dr. Campbell's name by the publication of his Lectures on Eccleſiaſtical Hiſtory;" and he will probably be of opinion, that you, Sir, have rendered no ſervice to your own church, the cauſe of religion in general, or the memory of your friend by thus compelling us to continue the controverſy.

SUMMARY

SUMMARY OF POLITICS.

HAVING, both previous to, and after, the ſignature of the Preliminary Treaty, fully explained our ſentiments on the ſubject of the Peace, and ſtated to our readers the grounds on which our objections to that important meaſure were founded, and employed every argument which ſuggeſted itſelf to our minds, in order to convince his Majeſty's Miniſters, and the Public at large, of the juſtice of our apprehenſions, in the hope that, during the negotiation, means might be taken to diminiſh, if not to remove, them;—we purpoſely ſuſpended our obſervations, and forbore to dwell any longer on a topic, the farther diſcuſſion of which would, we plainly perceived, be fruitleſs; while it might ſubject us to the unpleaſant imputation of harbouring a wiſh to raiſe a frivolous and vexatious oppoſition to his Majeſty's government, (a wiſh alike repugnant to our diſpoſition and incompatible with our principles), without any end to anſwer or object to attain. We watched, however, the progreſs of the Definitive Treaty, with unabating anxiety, and with increaſed alarm. The ſituation of Europe aſſumed a new aſpect, the ambition of Buonaparte became more daring, and was more openly avowed, as the negotiation advanced; he ſeized on the ſovereignty of the Italian Republic, he defrauded the mock monarch of Etruria, the creature of his own hands, of a valuable portion of his territory, and he convinced all Europe that his reſpect for treaties, his obſervance of good faith, and his regard for the independence of the neighbouring ſtates, had undergone no change from the events of a war, and the concluſion of a peace, in which folly alone could deny that Jacobiniſm had completely triumphed.—Theſe and a thouſand concurring circumſtances raiſed a faint hope in our minds, that the errors of the preliminary articles would be corrected by the terms of the definitive treaty. Alas! theſe hopes were vain? Conſiſtent in their weakneſs, and intent on the attainment of peace on any terms, our miniſters ſeemed blind to the change which had taken place in Europe, and, far from availing themſelves of the fair opportunity which, as they have themſelves acknowledged, that change had ſupplied for renewing the war until terms more conſiſtent with the honour and the ſafety of the country could be obtained, they ſeemed only to dread the intervention of any obſtacle to the accompliſhment of their favourite project. But we are wrong to accuſe them of *weakneſs*; their conduct, indeed, is marked by a *boldneſs* unparalleled; for they have dared, without "fear or trembling" to brave dangers, in compariſon with which, thoſe of the moſt hazardous, the moſt expenſive, and the moſt diſaſtrous warfare, are trivial and inſignificant. His Majeſty, however, having exerciſed his lawful prerogative, in the concluſion of this peace, which has ſealed the fate not only of the Britiſh empire, not only of the continent of Europe, but of the whole civilized world, that allegiance which, in common with every one of his ſubjects, we owe to the beſt of ſovereigns, demands from us the moſt rigid obſervance of it; and even deters us from the purſuit of that line of argument, which the conſtitutional reſponſibility of miniſters, and the unqueſtionable rights of Britons, would fully juſtify. But moſt ſolemnly do we adjure our countrymen to keep themſelves in a conſtant ſtate of vigilance and preparation; ſuſpicion is become a virtue, jealouſy a duty; let not the ſyren peace, then, lull us into a fatal ſecurity; let not luxury corrupt our manners, nor eaſe enervate our minds; let us ſedulouſly imitate the virtues—let us conſtantly advert to the atchievements

ments—let us inceſſantly ſtudy the policy, of our anceſtors: like them, let us ſhun the deſtructive contagion of depraved example; let us avoid all familiarity with the licentious and the profligate; and let not the temptations of wealth, the ſeductions of faſhion, or the allurements of vice, ſubject us to a power who will never fail to attempt by art that conqueſt which ſhe has been unable to ſecure by arms. Let baby politicians and whining hypocrites declaim on the *ſpirit and temper of the Peace*—a ſpirit and a temper which are beſt diſplayed in the extent of our own military and naval eſtabliſhments, and in the language and the conduct of the Republican Arbiter of the fate of empires; but, unleſs the Britiſh monarchy perſiſts in regarding the Gallic republic as her mortal enemy, her ruin is certain, and every attempt to avert it will be vain.

No ſooner were the flood-gates open than the torrent of vice ruſhed in upon us from the neighbouring ſhore, with its wonted impetuoſity. To our eternal diſgrace be it told, that women of the firſt rank have received, with marked diſtinction, the miſerable upſtarts of republican France, females of the loweſt extraction, and of the moſt infamous character; while, as if our ſex were reſolved to be pre-eminent in diſgrace, ſome of the higheſt and moſt illuſtrious characters in the country have ſhewn particular attention to notorious *aſſaſſins* and *regicides*, from the land of *liberty* and *equality*. We forbear, at preſent, to mention names or to particulariſe facts, in the hope that our forbearance will have its intended effect; but, ſhould this national degradation continue, no earthly conſideration ſhall deter us from entering into a full explanation, and from diſcharging, without regard to conſequences, that duty which we owe to the religious and virtuous part of the community.

In adverting to the queſtion of peace, it muſt be acknowledged that the miniſters diſplayed great ſkill and management in concluding it immediately previous to the diſſolution of parliament. To this may, in a great meaſure, be aſcribed the deciſive majority which ſanctioned the treaty in both houſes, and that ſudden change of language, of ſentiment, and of principle, which the members of the Houſe of Commons diſplayed; a change which can eaſily be accounted for, but which can never be juſtified. It anſwered, however, the purpoſe of the miniſter who, it muſt be confeſſed, had not only the *voices* of the parliament, but the *voices* of a great majority of the country, with him. Nor muſt we be underſtood to conſider that influx of vice into this country, which we have noticed above, as conſtituting any objection to the peace. This is an evil which we muſt have encountered whenever peace had been concluded, and on whatever terms; and miniſters will only be reſponſible for the efficacy of the meaſures which they ſhall adopt for its repreſſion. If by example and exhortation they diſcourage that intercourſe with foreign vice which has hitherto been ſo extenſively countenanced, they will perform their duty; but if, on the contrary, actuated by a pitiful fear to give offence to the new *Emperor of the Gauls*, the Nero of modern Rome—which, be it obſerved, is the moſt deſpicable and the moſt dangerous of all ſpecies of puſillanimity—they ſhould exert their intereſt and their influence, to check every attempt, by expoſing the deteſtable profligacy of French manners and morals, to put the people of this country on their guard againſt the dangers which threaten them from Gallic contagion, they will extort the cenſure, and merit the reprobation, of the whole community. Mr. ADDINGTON, we know, is incapable of ſuch conduct; but, if an anecdote which we have heard, and from good authority, be true, he has an aſſociate leſs ſcrupulous, leſs cautious, and leſs correct.

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If the miniſter has been led, from the deciſive approbation of the laſt parliament, to infer a continuance of the ſame ſupport from the next, we ſuſpect he will find himſelf egregiouſly deceived. From the obſervations which we have been enabled to make on the returns of the different boroughs and counties which were the ſubjects of conteſtation at the late election, the new parliament will be of a very different complexion from the old. The diſſenters have been more than uſually active, and, we are concerned to ſay, more than uſually ſucceſsful; and the oppoſition appears to have gained more ſupporters, than at any former election within our remembrance. The queſtion of peace being decided, the only ground on which the members of the oppoſition gave their ſupport to the miniſtry (independently of their hatred to Mr. Pitt) is removed; and every effort will, no doubt, be made either to ſeduce the miniſter into an acquieſcence in meaſures fatal to the conſtitution, or, in the event of his refuſal, to diſpoſſeſs him of his place. The cauſe of returns ſo unfavourable, is imputable not to the *ſupineness*, but to the ſyſtematic *forbearance*, of miniſters;—a forbearance founded on a laudable, though a miſtaken, principle; adapted only to Utopian perfection, and by no means applicable to the preſent ſtate of political ſociety in theſe realms. If, indeed, their enemies could have been reduced to the ſame ſtate of inactivity, their conduct would have been as wiſe as their motive was good; but when their forbearance only ſerved, and could only ſerve, to increaſe the vigilance, and to invigorate the efforts of, their enemies, while it diſheartened and injured their friends, whatever portion of moral honeſty may belong to their conduct, it certainly bears no mark of political wiſdom. Indeed, when it is conſidered that the duty of a ſtateſman conſiſts in doing that which is moſt conducive to the welfare of the ſtate, it becomes a nice queſtion, in political caſuiſtry, whether ſuch conduct is to be juſtified on any grounds. Far be it from us, however, to condemn a principle which has its ſource in ſome of the beſt feelings of our nature. We may praiſe the *motive* while we deplore the *conſequences*. In ſpeaking of the eccleſiaſtical promotions of the miniſter and his financial operations, our commendation requires no qualification. He has certainly proved himſelf a ſtrenuous friend to the eſtabliſhed church, and an able financier.

Among the elections which may be regarded as highly diſgraceful to the electors, muſt be placed thoſe for the counties of Middleſex and Herts, and for the city of Norwich. At the laſt place, two gentlemen of eminent talents, the ſoundeſt principles, and unimpeached integrity, have loſt their election through the triumphant efforts of a Jacobin faction, of which the *Quakers* are the leading members! That city which can change a WINDHAM and a FRERE for a *Fellowes* and a *Smith*, a man of high birth, and ſtill higher ſentiments, whoſe anceſtors have, for ages, been known to the county, by their virtues, their munificence, and their ſervices; for an upſtart of yeſterday, ſprung from the counter, with a mind ſtill lower than his extraction, muſt be loſt alike to every Britiſh feeling, to every principle of patriotiſm, and to every ſenſe of honour. In Hertfordſhire, Mr. Baker, one of the moſt active, intelligent, and uſeful members of the Houſe of Commons, has been rejected for the ſon of Lord Melbourne, of whoſe activity, intelligence and utility in any other purſuits than thoſe of faſhion and of pleaſure, his conſtituents have certainly as much to learn as the public at large. Strange to ſay! the failure of Mr. Baker was, in a great meaſure, owing to the influence of a nobleman who holds a high ſituation under the government; and who, for reaſons beſt known to himſelf, rather choſe

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to ſupport a family in avowed oppoſition to government, than a gentleman who gave that government a manly, and deciſive ſupport on all leading queſtions except that of *the peace!*

But in Middleſex, the moſt diſgraceful ſcene has been exhibited; Mr. MAINWARING, a gentleman who had repreſented that county in three ſucceſſive parliaments, who had, during that long period, diſcharged his duty to his conſtituents and the country at large, in a moſt exemplary manner; who had even, with a zeal and alacrity almoſt peculiar to himſelf, done the *whole* buſineſs of that opulent and populous county; for his colleague, Mr. *Byng*, was ever more intent on attending the factious meetings of the Whig Club, than on performing his duty, as a member of parliament; who had, moreover, acted as chairman of the Quarter Seſſions, and in that capacity, had diſplayed a degree of aſſiduity, perſeverance, and impartiality, which few have equalled, and which none have exceeded, and which had endeared him to all who had witneſſed his conduct; who, in ſhort, was equally eſteemed for his public and private virtues, by every man to whom he was known: this gentleman has been oppoſed by—poſterity will ſcarcely credit the fact—by SIR FRANCIS BURDETT!!!! To mention this man's name, is to unfold his character; it includes every thing oppoſite to thoſe qualities which we have deſcribed Mr. Mainwaring to poſſeſs. By the untimely death of his brother, who was drowned in the mad attempt to go down one of the falls of the Rhine in a ſmall boat, he came into the premature and unexpected poſſeſſion of a large eſtate, with a perverted mind, unimproved by education; vain, headſtrong, and perverſe; anxious for notoriety; with a ſuperficial underſtanding; and wholly without knowledge, he adopted all the deteſtable principles of the French Revolutioniſts. He had, however, been recommended to *Lord Thurlow* as worthy of a ſeat in the Houſe of Commons, by Mr. COUTTS, the *king's banker*, whoſe daughter he married, and who repreſented him as a *firm friend to government*. If Mr. Coutts ſpoke without knowledge of his ſon-in-law's diſpoſition, on this occaſion, he is highly reprehenſible for his temerity; if with it, no terms of reprobation are too ſtrong to apply to his conduct. We know, that after his ſon-in-law had ſpoken in the houſe, and *elsewhere*, in language too plain to be miſtaken, and too direct to be *explained away*; he affected to deplore the circumſtance, and ſpoke of him in terms of decided diſapprobation. But this might be hypocriſy, and, from the ſubſequent conduct of the man, we are ſtrongly diſpoſed to believe that it was. For Mr. COUTTS, though indebted to his ſovereign for the greater part of the connections which he had formed, and the wealth which he had acquired, has given his uniform ſupport to candidates who have been not only in oppoſition to the government, but perſonally adverſe to the king. He has conſtantly given a ſingle vote for Mr. Fox; and in the late election for Middleſex, exerted his utmoſt intereſt and influence, and employed his purſe, in ſupport of that ſon-in-law whoſe principles and whoſe conduct he had affected to condemn!!! Such wretched duplicity deſerves a ſeverer chaſtiſement than any which the pen can beſtow. It beſpeaks a narrow, contracted mind, and a contemptible littleneſs of ſoul, which no wealth, however exorbitant, can enlarge, and which no connections, however elevated, can expand. Happily, he is no longer the king's banker; and, it would be well if the officers of his majeſty's houſehold would inveſtigate the conduct and principles of many *others* of his majeſty's tradeſmen, who revile his government while they are fed by his bounty.

But

But even this conduct, on the part of Mr. COUTTS, is leſs flagrant, than the conduct of ſome other perſons, during this election. It is almoſt incredible, but it is nevertheleſs ſtrictly true, that ſome members of the Houſe of Peers, ſome men of the higheſt rank in the kingdom, have openly given their perſonal ſupport and intereſt to this libeller of the laws and magiſtracy of the county, to this enthuſiaſtic admirer of French revolutionary principles, to this confidential, boſom-friend of the ſelf-convicted traitor, Arthur O'Connor, who appointed him to act as his truſtee, and employed him to regulate the diſpoſal of his property, in the event of his execution, that the *crown* might not profit by his attainder! Yes; we record the fact with ſorrow and with ſhame, the Dukes of NORFOLK, BEDFORD, and DEVONSHIRE, and the Earl of THANET, (we have heard, indeed, of ſtill greater names, but we muſt diſcredit the aſſertion) have exerted every nerve to enforce the election of Sir FRANCIS BURDETT. This unnatural, this monſtrous alliance between the higheſt of the ariſtocracy and the dregs of the democracy, beſpeaks ſuch an abſence of all manly ſentiment, ſuch a ſcandalous dereliction of duty, ſuch a contempt of public opinion, ſuch depravity of principle, and ſuch neglect of the means of ſelf-preſervation, that the mind, in contemplating it, is loſt in a mingled ſenſation of ſurprize and indignation. It is, indeed, a *felo de ſe*, an act which would almoſt juſtify the next heirs of theſe *ignoble* noblemen in an application to the court of Chancery for a ſtatute of lunacy. That ſuch a vain, empty, full-fed blockhead as Mr. Alderman COMBE; or ſuch a *forlorn-hope* of a party, as the champion of the *ſovereignty of the people*, Mr. FOX, who have no public character, and little private property, to loſe, ſhould "ſtrut and fret their hour" on the huſtings, in ſuch an abandoned cauſe, is no matter for wonder nor for anger; but, aſſerting the rights of Britiſh commoners, we will aſk the new Duke of BEDFORD and the Earl of THANET, how they dared openly to invade the freedom of election, by appearing upon the huſtings at Brentford, and there, in direct violation of one of the plaineſt principles of the Britiſh conſtitution, taking an active and decided part in favour of the Jacobinical candidate? If they know not the law of Parliament, 'tis proper they ſhould be taught it; if they break it, whether they know it or not, 'tis proper they ſhould be puniſhed for the breach. We have done, for the preſent, with theſe democratic peers, theſe anomalies in the political world, theſe nondeſcripts in the moral creation. But when we conſider their conduct in Middleſex, that of Lord SALISBURY in Hertfordſhire, and the ſtill more unaccountable conduct of ſome other perſonages whom we forbear to name, we cannot but wonder at the dreadful infatuation which marks theſe diſaſtrous times, producing a chaos that ſets all reaſoning at defiance; but that, unhappily, ſanctions the ſuppoſition that the revolutionary principle has made a much greater progreſs in the moral and political world, than the friends of the country are willing to admit. In ſhort, when we witneſs ſuch conduct in ſuch men as the laſt to whom we allude,—conduct at variance with all their avowed principles, and directly ſubverſive of all their intereſts in life, where are we to look for uniformity of action, or conſiſtency of ſentiment?

The leading members of Sir Francis Burdett's committee are a perſon who was tried in the month of June laſt for obtaining money under falſe pretences, another, who was formerly ſent as a delegate from the London Correſponding Society to the National Convention of France, and who had been ſentenced to the pillory; a third who had been long confined in Newgate, on a charge of high treaſon; a fourth, who had been actually

tried

tried for that offence; a fifth, who has been in almoſt every priſon of the metropolis. The reſt, with very few exceptions, are bankrupts alike in character and in circumſtances. His moſt active ſupporters are the very dregs of the populace, the very refuſe and ſcum of the capital. And theſe are the aſſociates of the *Howards*, the *Ruſſells*, and the *Cavendiſhes!!!* Happily for the community the independent part of the county has at length rouzed from its lethargy; they begin to ſee that the cauſe which Mr. Mainwaring is fighting is the cauſe of ſociety; the cauſe of the magiſtracy againſt the mob; of the law againſt the lawleſs; of the friends of religion, morals, and good order againſt their moſt inveterate enemies. A number of gentlemen, have, accordingly, come forward, in a manner highly honourable to the object of their ſupport as well as to themſelves, raiſed a fund for defraying the expences of the election, and appointed committees for managing its concerns. The county has thus aſſerted its rights and vindicated its honour.—The Jacobins, both ariſtocratical and democratical, will, we truſt, be defeated, and virtue ultimately receive that complete triumph which will effectually prevent the repetition of ſuch diſgraceful ſcenes.

One advantage has been derived from the conduct of the Jacobinical party during this election. We now know that the members of the Whig Club, and of the late Oppoſition in parliament, maintain the ſame principles with Sir FRANCIS BURDETT, whatever their *profeſſions* may have been; for they have made common cauſe with him on the preſent occaſion. Mr. COMBE propoſed him; Mr. FOX openly canvaſſed for him; Mr. SHERIDAN headed one of his committees, (that is as ſoon as his Parliamentary *Privilege* rendered it prudent for him to act); and the Dukes of NORFOLK, DEVONSHIRE, and BEDFORD, have exerted their utmoſt intereſt and *influence* in his behalf. And this ſupport was given immediately after he had, moſt impudently and moſt falſely, proclaimed to the world, that there was no liberty in this country, and that, therefore, it was not fit for him to live in!!!—Mr. BYNG, too, with a duplicity that excites abhorrence, though he openly profeſſed to ſtand ſingle, and wholly unconnected with either of the other candidates, formed a *ſecret* coalition with Sir FRANCIS BURDETT. His confidential agents have ſolicited double votes of many of his friends; and even treated with diſreſpect ſome freeholders who propoſed to vote for Mr. Byng and Mr. Mainwaring. Indeed Mr. Byng has openly profeſſed on the huſtings, his *very high reſpect* for Sir Francis Burdett; of courſe he could have no real objection to a coalition with him. But he knew that any public avowal of ſuch a coalition would materially affect his own intereſt; and, *therefore*, it is that his declarations and his conduct are at variance. The county, however, will no doubt remember and reward ſuch hypocriſy.

It is not a little extraordinary that Sir FRANCIS BURDETT ſhould have talked of the annihilation of liberty in *this* country immediately after his return from France; where he muſt have witneſſed a ſyſtematic deſpotiſm, unequalled for its ſeverity and extent, on the whole ſurface of the civilized globe; and where, he muſt have known, the utterance of ſuch a ſentiment, applied to *that* government, would have procured him, an immediate place, without any previous form of law, by the mere fiat of the Citizen Conſul, in ſome one of the many thouſand *real* Baſtilles with which the Republic of France is now crowded, under the mild and benevolent influence of that *liberty* and *equality* which *he* appears anxious to introduce into his native land! To what are we to aſcribe this man's extraordinary keenneſs of perception, in the diſcovery of imaginary grievances, *here*, and his inveterate

blindneſs

blindneſs to the exiſtence of numberleſs and nameleſs oppreſſions *there?* Are they imputable to his *head* or to his *heart?* We ſhall leave him to ſettle that point with his own conſcience. But let him not harbour the arrogant ſuppoſition, that his folly or his falſehoods can impoſe upon the *people* of England, however they may tend to inflame the *populace* of the metropolis! Since his admiration of Frenchmen is ſo ſtrong, we would recommend this ſilly demagogue to apply for inſtruction to *Camille Jourdan*, who is a Frenchman by *birth*, and a republican by *adoption*. We have ſeen that pamphlet of his, which excited ſo much alarm in the mind of the Firſt Conſul, as to induce him to ſuppreſs it on the eve of its publication. The whole impreſſion was ſeized, with the exception of five or ſix copies, one of which came to our hands. It is entitled "Vrai Sens du Vote National ſur le Conſulat à Vie;" and contains the author's reaſons for giving his vote for extending the duration of the conſular dignity to the life of Bonaparte. This is not the place to enter upon the merits of the book; but we recommend it to Sir Francis Burdett, becauſe it contains ſome pertinent reflections on the *Britiſh* conſtitution, which the *Citizen* underſtands and appreciates much better than the *Baronet*. The author truly obſerves, in expreſs contradiction to Sir Francis, that the Engliſh enjoy a greater portion of true liberty than any people upon the earth, and that they beſt know how to preſerve it; while he commends their wiſdom (alluding to the ſuſpenſion of the Habeas Corpus Act) in occaſionally reſtraining its full exerciſe in order to retain its ſubſtance entire. We recommend to Sir FRANCIS to enter the liſts with CAMILLE JOURDAN on this ſubject.

At the election for the city of London a *teſt* was propoſed by a preſbyterian of the name of *Travers*, the object of which was to bind the candidates implicitly to obey the mandates of their immediate conſtituents, on all queſtions whatever, whether public or private. Mr. Alderman Combe was the only one, however, who ſubſcribed this curious teſt, and, by ſo doing, he has evinced his conſummate ignorance of the conſtitution, and, conſequently, his total unfitneſs for the ſituation which he has been choſen to fill. It would be an inſult to the underſtanding of our readers, to enter into an explanation, or defence, of that principle of our conſtitution, which renders every member of parliament a repreſentative, not of the particular perſons by whom he was elected, which would lead to endleſs anarchy and confuſion, and afford a complete ſanction to all the Jacobinical declamations on parliamentary reform, but of the aggregate body of the people of Great Britain. If this were not the caſe there would be an end to the repreſentative ſyſtem, and the Houſe of Commons would be a mere aſſembly of delegates, directed by varying and oppoſite intereſts; utterly incapable, not only of promoting the welfare of the ſtate, but of tranſacting even its moſt ordinary buſineſs. Such being the undoubted fact, it is a matter worthy the conſideration of that Houſe, whether a member, who has ſigned a teſt which completely incapacitates him for the diſcharge of his duty, ought not to be expelled. It will ſcarcely be denied, that, with ſuch a member, the repreſentation is imperfect; he is much worſe than a cypher in the Houſe; and every conſtitutional principle ſeems to us to demand his expulſion.

Our comments on the ſubject of election, which, at this moment, is of primary intereſt to every member of the community, have led us ſo far, that our remarks on the ſtate of the continent, and the policy of foreign powers, muſt neceſſarily be poſtponed.